THE ENGLISH SECRETORIE, OR, METHODE OF WRITING OF EPISTLES AND LETTERS:

WITH

A DECLARATION OF SVCH TROPES, FIGVRES AND SCHEMES as either vſuallie, or for ornament ſake are therein requited.

ALSO THE PARTS AND OFfice of a Secretorie.

Deuided into two bookes.

Now newly reuiſed, and in many parts corrected and amended:

By *Angel Day.*

LONDON,
Imprinted by FELIX KYNGSTON, for *William Welby*, and are to be ſold at his ſhop in Pauls Church yard, at the ſigne of the Swan. 1614.

TO THE RIGHT HONO-

RABLE, EDWARD DE VERE, EARLE of Oxenford, Vicount Bulbeck, *Lord* Standford and of Badlesmere, and Lord great Chamberlaine of England.

IT is now a few yeeres passed (R. Honourable, and my very good Lord) since emboldned by your fauor, this booke rudely disgested, and then roughly deliuered, I did in the very nonage thereof recommend vnto your Patronage. And howbeit at that time, very little therin appeared worthy so honourable acceptance: yet pleased it your L. the same should then passe vnder your fauorable countenance.

To answer so great bounty therein shewed, I haue naught but my simple acknowledgement; and in signification of the will I haue to do vnto your Lordship any acceptable seruice, no other matter in shew, then a fresh renouation of the selfe same title by another presentment, howbeit in farre more orderly manner then formerly was deliuered.

Your L. may please of your owne ennobled condition to wel doing, in pardoning the presumption of the former, to vouchsafe your liking to this latter, wherin (notwithstanding the

title all one) yet shal you find the work both in order, habit and shape, to be diuersly changed.

To excuse the defect of the one, or enlarge my paines taken in publishing the other were on either part needles: seeing my desire in both hath principally sorted to one selfe meaning: If your L. find ought herein answerable to your iudgement, it is inough: and the vsers shal therby (I hope) find more cause to be satisfied. The wisest of all ages, haue not at one instant collected their experience: *Plato* in his first originall was nothing so diuine: *Socrates* in his cradle had no taste of his after-wisdome: *Hercules* past many yeeres ere he grew famous by his labours, and onely vse and practise enableth vnto the greatest perfection.

This being so, it will, I trust, seeme in me a matter the more pardonable, to haue aduentured as I did the formost of this purposed labor, regarding that by a reuew of the same, it hath now receiued some shape proportion. Such as it is I humbly recommend as before, vnto your honorable liking. And for my self do remaine, alwaies

By your honorable L. to be commanded

ANGEL DAY.

TO THE LEARNED AND COVRTEOVS READERS IN GENERALL.

GEntlemen, when I do begin first to speak vnto you in this action, me thinks, you do espie in me the parts of an ill Scholler, who in all his doings, is forced to craue pardon, but hardly findeth the way that may purchase vnto himselfe the benefit of such a pardon.

In reformation, two notable instances are held, the which as I conceiue do craue allowance, though no prerogatiue in well doing, and these are for a man to find his defect, and secondly to haue a will to amend it.

I will assure you, though I be not gratious, I would bee loath to seeme graceless, and this benefit I will haue to gaine your allowance, that I will blush for mine errors, where I fault in ability I will shew you my will. And when in all I cannot cleare me from your censures, yet shall your courteous forbearance bee in me no waies misprised.

I haue to foretime as now still trauelled with the gardner, who first throweth vp his earth on a rude heape, then scattereth it, after, smooth it, next squareth it, and lastly bringeth it into knots and workmanship, before which you know, there are many weeds, loose hearbes, grasses, sticks, and rubbish to be picked vp and throwne out: And then and not before beginneth his worke to draw towards the perfection.

As he so I at the first, threw vp this groundworke in a heape, and onely did scatter it: after, and hether vnto I haue endeuored to smooth and to square it, picking out thereof many things which lay too to much disordered. It only now wanteth to be labored on by a more curious workmanship, but because it is my garden plat, and my prouision is so small to perfect on a sudden

ſo ſpacious a ground worke, I will temporize with thoſe duties, which either by time may be in me ſupported or by a greater hability in others may happily hereafter be performed.

Now becauſe it is in all omiſſions the greateſt omiſſion not to be thankfull for courteſies, I will acknowledge that as you haue hitherto benignely dealt with me in the ſuruey of theſe labors, ſo haue you bound mee the more vnto you by your fauourable cenſures. And yet if after this continued in trauell vnto this preſent, you either in mine or in the printers eſcapes find any thing blame worthy, couer it I pray you as before you haue done with the vaile of your courteſie. The copies before this haue been I confeſſe erroniouſly many waies deliuered, and this by the blottings and interlinings had in the former amendments hath peraduenture alſo his eſcapes or miſtakings: If any be, they are few I hope, and therfore the more eaſie to be tollerated. Only correct where fault is, and the Printer and I ſhall bee beholding vnto you.

Hauing thus performed for my ſelfe what vnto your worthines ſtoode meete to bee conſidered, giue me now leaue I pray you, touching the order and courſe in the *Methode* hereafter obſerued, to ſay ſomething to them which thereby are to take any benefit or profit. In which caſe the learner is circumſpectlie with himſelf to conſider, the ſeueral rules in the particular chapters preceding the orders of thoſe *Epiſtles*, in ſuch ſort as afterwards they are diſtinguiſhed, and therein ſee, what to the better ordering and principall direction, of whatſoeuer he ſhall take in hand to write, is there (for his better inſtruction) enioyned. By diligent animaduerſion whereof, he ſhall the better vnderſtand the ſeuerall natures and properties, that in the parts of euery *Epiſtle* are ordinarily to be required, beſides the vſe of them in their ſeuerall places, and what force they beare, being ſo ſorted out, according to their ſeuerall purpoſes and directions.

Next, for the better inducement and leading him into a plaine and perfect platforme of this *Methode* following, and to the intent he may as neere as may be, or as his capacity (at leaſtwiſe) may any waies reach vnto, know (skilfully, and not by rote) how or in what ſort he ſhall happen to do either wel or ill, I haue firſt (in

(in a preamble or intermixed diſcourſe, either preceding or interchangeably paſſing before or with the kinds of euery ſort of *Epiſtles*) declared the properties and vſe of thoſe *Epiſtles*, vpon what parts and places, they and euery of them doe conſiſt, with what vehemencie or leſſe application they are to bee inforced or qualified, ſo that he who ſeemeth to haue leaſt knowledge at all (be it that he haue perſeuerance to conceiue or to diſtinguiſh the parts he ſeeth there layd out before his eies) may with great facility, attaine to whatſoeuer, herein preſcribed, or by the circumſtance thereof intended to be in any ſort deliuered.

To the greater ornament whereof, I haue applied a number of *Figures Schemes*, and *Tropes* in the margent of euery *Epiſtle*, euen with the places where they are vſed. And at the end of this worke, haue ſet them altogether, and therein explaned to the learners view, and for his readier vſe, their particular natures and qualities, to the end that they who (being vnlearned, and hauing a pretie conceit of inuention of themſelues) haue heretofore vnknowing done well, may ſee how with skill and diſcretion hereafter to purſue the ſame, and the ignorant alſo hereof, whoſe reach hath not been ſo ample as others, may be therby informed what vnto well doing is moſt conſonant and agreeing.

Now for the readier finding of thoſe *Epiſtles*, as each of their kinds are ſuted forth in ſundry *Examples*. Peruſe but the head of euery page and there you ſhall find what in the ſame page is contained, *viz.* Where the *Epiſtles* be, you ſhall haue them noted in their kinds, as Epiſtles *Hortatorie*, *Dehortatorie*, *Swaſorie*, or *Diſſwaſorie*, &c. And likewiſe in the admixtions, you ſhall find *Places* or *Parts Hortatorie*, *Commendatorie*, *Petitorie*, &c. as they fall out to be handled.

This booke thus ſhewing theſe parts before remembred, I haue termed as you ſee by the name of *The Secretorie*, being in the conſideration thereof nothing ignorant what great perfection is to be required in ſuch a one, by whoſe title the ſame is deliuered, neither ſuppoſing the matter herein contained to appeare ſo ſufficient, as perfectly thereby to enable what in the ſame function is to be required, but becauſe the orderly writing of Letters, being a principall part belonging to a *Secretorie*, is

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by the *Methode* hereof deliuered to any Learners capacitie, whereout the Scholer or any other that is vnfurniſhed of the knowledge thereof, may gather aide and furtherance, I haue therefore endeuoured to tearme it by the name of the *Secretoir*.

Theſe with my willing mind, and deſire of well doing herein, I doe preſent to the generall and friendly regard of all, wiſhing that in courteſie they repute of my trauels, as formoſt of all other things, I therein reſpected their benefits. In affording whereof, they ſhall doe no more then belongeth to good minds, and encourage me by whatſoeuer meanes hereafter, to gratifie their fauours.

THE

THE ENGLISH SECRETORIE.

Of an Epiſtle, the commodities and vſe thereof. *Chap.* 1.

FOraſmuch as wee haue herein endeuoured to lay downe a platforme or method for writing of Epiſtles: it ſhall not be amiſſe, that following the order of all other writers, we firſt define vnto you what an Epiſtle is. An Epiſtle therefore is that which vſually we in our vulgar, doe tearme a Letter, and for the reſpects thereof is called the meſſenger, or familiar ſpeech of the abſent, for that therein is diſcouered whatſoeuer the minde wiſheth in ſuch caſes to haue deliuered. The diuerſities of Epiſtles are manifold, as whereof enſueth a platforme to euery motion, being in truth ſo infinite as are the imaginations of each ones fantaſie, ſeeing the declaration of euery letter, is no more then what the minde willeth in all occaſions to be performed, and according to ſuch inſtigations wherewith at that inſtant men are led when they write, taketh his formall ſubſtance, whether it bee to require, counſell, exhort, command, informe, commend, entreat, aduertiſe, gratulate, or whatſoeuer other purpoſe therein pretended, as cauſe and matter may fall out to be required. The antiquitie is as ancient as the benefit that thereof enſueth is great, whereof onely thoſe that are ſufficiently enabled with the qualitie, can giue the greateſt teſtimonie. Needleſſe were it for me to commend the vſe, when as well by the authorities of a number the beſt learned, who to aduance the efficacie thereof, haue in ſundrie languages preſcribed rules and methods for the ſame, as of others beſides, whoſe moſt excellent writings of Epiſtles are at

this present extant, it is most plentifully aduanced. And although pregnant wit ensuing by nature was the formost cause that first bred the inuention of Letters, and that euery one naturally can speake, or in some sort or other set downe their meaning: yet Art preuailing in this cause, and by cunning skill marshalling euery thing in his due order, place & proportion; how much more the same is then beautified, adorned, and as it were in a new shape transmuted by such kinde of knowledge, the difference that daily appeareth may yeeld proofe sufficient.

What is chiefly to be respected in framing of an Epistle. *Chap.* 2.

FOrasmuch as by the necessarie vse of Letters, before laid downe, a commendable manner of writing and framing the same hath been alreadie remembred: It shall not bee amisse, that in this Chapter wee now endeuour to answere the purpose therein pretended. For the manifestation whereof, I haue thought good to draw vnto your consideration certaine principall points, which thereunto are specially to be required: first, Aptnes of words and sentences, respecting that they be neate and choicely picked, and orderly handled: next, breuitie of speech, according in matter and circumstance fitly to be framed: lastly, Comelines in deliuerance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnes of words and sentences, consisteth in choice and good tearmes, in skilfull and proper application of them according to their true meanings, in wel sorting and fitting them to their seuerall purposes. Choice and good tearmes, are in words vsuall, & plaine for the matter in deliuerie, not improper nor new coyned, nor too old, as hauing not of long time before been vsed. Skilful application is, whē in their setting downe they haue either their true and proper signification for deliuerie, or else by a more delicate or pleasant inuention may bee carried conceitedly. Well sorting and fitting them, resteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disorderly mistaking.

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The next, being Breuitie of ſpeech, is not as ſome vndiſcréetlie haue imagined, that which conſiſteth in fewnes of lines, & ſhortnes of rowme in ſhew of a ſide of paper, but breuitie of matter, wherein ſcope ſufficient remaining for the neceſſarie demonſtration and deliuerie of any néedfull occaſion, men are barred from friuolous circumſtances, and enioyned therein to abhorre all manner of tedioulnes: For which cauſe ſome haue bén of opinion, that continuance of matter ought not to be vſed in an Epiſtle, for that it thereby loſeth the ſhew of an Epiſtle, and taketh vpon it the habit of an Oration. Yet of ſuch ſort are in this method ſundrie Epiſtles, the titles whereof are, Hortatorie, Dehortatorie, Laudatorie, Vituperatorie, Suaſorie, Petitorie, Monitorie, Accuſatorie, Excuſatorie, Conſolatorie, Inuectiue, and ſuch like, whoſe ſpeciall vſes doe of neceſſitie admit ſuch ſcope as in euery ordinarie Epiſtle is not found, and though they beare in them many Oratorie parts, yet loſe they not at all for that, neither name nor habit of an Epiſtle. The tolleration and ordinarie vſe of which, both examples of many learned, and common cuſtome hath warranted. And therfore, when to be briefe it is herein enioined, it is alwaies thereby to be intended, that a man with only neceſſarie ſpæches may be permitted to deliuer his meaning, neither is it without the limits of breuitie, when aptly and at full the ſame ſhall be in this ſort reported.

And for the better declaration, how farre the conceit hereof may be induced only in writing of Letters, I will firſt limit what may be accounted neceſſarie therein, and afterwards endeuour to lay downe, how contrarie thereunto, men (as well in the vſe, as in neglecting hereof) haue heretofore erred. Neceſſarie ſpeeches, I doe account whatſoeuer is ſet downe, for the plaine and open deliuerie of euerie occaſion, to the intent the minde of the writer, and what hée purſueth may aptly and in good and readie ſort bee conceiued. The repugnancie hereof is when either with too much curtailing our arguments, in conceit to auoide tedioulnes, or with too many or ouer often repetitions, neuer thinking to haue ſpoken ſufficiently, either to induce remembrance, or put forward our meaning, we abbreuiate or amplifie our Epiſtles. And when ſome others alſo, of a conceit more curious then neceſſarie, ſtriuing to excell in varietie of ſentences, and copie

of words, copied all of one sute, think therefore in painting themselues to write more then needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to be blamed, so where the defect remaineth, are they (for well writing) with studie to be amended.

The third and last now being Comelinesse in deliuerance touching the person and cause, seemeth to bee tide vnto two seuerall respects: that is, to the reputation of the partie to whom wee write, his condition, age, honour, and disposition, and to the fitnes of the matter whereof we take vpon vs to write: for as it is most decent that in the matter we make choice of, wee giue vnto euery cause his proper and orderly effect: so is it euery way as conuenient to afford alike *Decorum* of those to whom our Letters are directed.

The reputation of each partie, is measured according to his dignitie or worthinesse, whereby he beareth reckoning and place before vs. The condition, by the age or maner of liuing, wherein resteth the grauitie or youthfulnesse. The humour by the disposition, as whether desirous to be reuerenced, fawned on, or with plaine tearmes vsed. By this reason, the methode or stile of our letters faileth out diuerslie to be considered: in one sort we frame them to old men, in another sort to young men: one way to sad and graue persons, another to light and young fellowes: one platforme to Courtiers, another to Philosophers. To great and notable personages, with a dutie speciall, appropriate to their calling: to our betters, alwaies with submission: To our inferiours, benignly and fauourably: To our friends, louingly: To our enemies sharply and nippinly. Thus farre as touching the person, and now for the cause.

In this point it seemeth that ỹ matter of euery writing should still be measured according to the writers apparance, credit or worthinesse, that the validitie thereof should be answerable to the one or the others greatnes, or goodnesse: that the intendment be sound, lawful, and to no other purposes: that it containe not base, filthie, or scurrile matter, vnbeseeming a direction so worthie. Then that euery thing to be written of should be deliuered according to his proper qualitie: Tearmes more officious then beseeming, are vnfitting: not sufficiently to consider of each reputation,

tion, were ouer homely. A matter of grauitie is to bee deliuered with waight: a matter of sorrow should be reported with griefe: a matter of pastime, to bee discoursed with pleasure: a matter of follie, intermingled with laughter. Now contrariwise, to a person sorrowfull to write of iests, to talke learnedly to a clowne, to salute an old man with childish fantasies: in cases of waight, to aduance trifles: were altogether as improper as preuish, and more absurd then fitteth to be tolerated in any skilfull stage.

And because I haue taken vpon me some distinguishments of writing, wherein I specially stand vpon choice and meete termes and speeches, with proper applications: I thinke it not amisse to set downe vnto you some shew of ꝑ contrary inurements, whereby you may with the greater discretion conceiue the error thereof, the which I haue sometimes noted in other mens writings. And first, of vnseemely applications: as for example: one that sometimes intended not a little of his own inuention, tooke vpon him to write a loue letter to a woman of very meane reckoning, in which, after hee had drawne (God Cupid by the name of the blinded boy) by those parts of fauour that neuer were in her, and shewed himselfe much passionate for the loue he ought to her, hee concludeth the matter in this sort: Thus crauing your lawfull beneuolence, in not me rejecting, your answere comfortable and not intolerable, &c. The woman not accustomed to such hot intertainment, and rather bluntly before time pursued, then daintily intreated, began hereupon (forsoth) to ware coy, and to intend great matter of her self, and vaunting her fauour at a higher rate then he belike seemed afterward willing to become a purchaser of, remained as she was, and himselfe at his more profitable studies. The conclusion of his letter was very improper, insomuch as requiring liking by the name of Beneuolence, he both misprised his owne demaund, and seemed to induce a word more sounding to a charitable reliefe, or courteous contribution of money then to any such purpose as he meant it. Besides, your answere comfortable, and not intollerable. If these had passed in a iest, it had bẽn more conuenient, but vsed bonafide, it was too too bad, especially respecting the partie what she was, from whom one would haue supposed that such a one as himselfe, could neuer haue receiued (but by too much tolleration) any discontentment at all. This errour wee

Words improper & impugning the sense.

Errors cómon to the learned as wel as to the vnlearned.

fee is not onely common to the vnlearned: for as well this one, who in his profeſſion (as I was informed by him that ſhewed me the letter) was well reputed of, but alſo ſome of the forwarder ſort only by affectation of words, which they haue vſed, haue bẽ miſliked, and yet learned enough. Among which a Doctor of Phyſicke long ſince, intending to be very eloquent in words, and ſuch as euery Carter ſhould not conceiue of, began an Epiſtle to a booke by him publiſhed in this ſort: Wherein ſecondly appeareth this errour of old improper or new coyned termes; and this was the forme.

A ridiculous manner of writing.

Egregious Doctors and Maſters of the eximious and Archane Science of Phyſicke, of your vrbanitie exaſperate not your ſelues againſt me, for making of this little volume of Phyſicke. Conſidering that my pretence is for an vtilitie and a Common wealth. And this not only, but alſo I doe it for no detriment, but for a preferment of your laudable Science, that euery man ſhould eſteeme, repute, and regard the excellent facultie, and alſo you to bee extolled and highly preferred, that hath and doth ſtudie, practiſe and labour this ſaid Archane Science, to the which none inartious perſons can, nor ſhall attaine to the knowledge: yet notwithſtanding fooles and inſipient perſons, yea and many the which doth thinke themſelues wiſe (the which in this facultie be fooles indeed) will enterpriſe to ſmatter, &c. Was there euer ſeene from a learned man a more prepoſterous and confuſed kinde of writing, farced with ſo many and ſuch odde coyned tearmes in ſo little vttering? But ſurely the man did it of a great conceit: for as appeareth by the courſe of all his Epiſtle following, his wittes were ſo peſtred with an angry miſliking of the bad demeanour of ſome vnlearned vſers of his ſcience (as he thought with himſelfe) that euery botcher ſhould not be able to vent him, but he ſhould be a man of ſome reach at leaſt that ſhould finde him. Neuertheleſſe, how wiſe ſo euer ſtood his imaginations: this one thing doe I know, that diuers to whom I haue ſhewed the booke, haue very heartilie laughed in peruſing the parts of his writting. For theſe egregious, eximious, vrbanitie and exaſperate, although the words be in ſome ſort tollerable, yet becauſe any of them are amongſt vs very rarely vſed, and in this writting two of them eſpecially very vnproperly placed, the manner thereof ſoundeth (in mine opinion) nothing

nothing pleasant. Insomuch as exasperate is properly to set him in a farther rage, that is already furiously bent in a thing, and besides, by the action of another man then himselfe, who as it were of a resolute will and meaning, would goe about to procure it, so that it may be well said, hee did exasperate his furies the more, by inducing such a speech, or such an act: but it cannot be so properly deliuered to say, exasperate not your selfe for such a thing, especially whē I am not there with so much as in any mislike already, which no man can at any time be, without he first know an occasiō: your vrbanitie likewise being derived of this Latine word Vrbanus, which is ciuile, courteous, gentle, modest, or well ruled, as men commonly are in Cities and places of good gouernment, whereof that word taketh his originall: the word is not common amongst vs, nor so apt to the sense, as if he had said, your courtesie, your modestly and so it might runne thus, Let not your courtesies be agrieued against me, or, Let it not be offensiue to your modestie, that for the benefit of a great many, I haue published this volume of Physicke. The ground was very good, for his intendment was, that the cause belonged to a Common wealth: wherein if any particular commoditie seemed to bee lessened, wise men, and such as were more studious of their Countries good, then of their owne peculiar gaine, ought not to be offended. Then saith he, And this not only but also I doe it for no detriment &c. What confused deliuerance is this? How much more orderly thus, which soundeth also more to his meaning. And this also respected, in that I doe it not for any detriment vnto you, but for a preferment of your laudable science. Then his comming in with arcane science, inartious fooles, and insipient persons, had it not bin lesse improper, if he had said, profound science, and vnskilful or vnlearned, for inartious, and to haue contended himselfe with his fooles, without adding to the same insipient persons. Lastly he procedeth: And many the which doe thinke themselues wise, (the which in this facultie are fooles indeede) will enterprise, &c. Here is the which and the which, a phrase neuer with vs accustomed, nor with any good writer in his time (which was not many yéres since) the sense whereof might in this sort more plainly be deliuered. And many who in their owne opinion doe seeme very wise (but therein are in truth very fooles) will enterprise, &c. But of this enough, for that I

Vrbanitie and exasperate vnproperly placed.

thinke it now high time to proceede to the rest, these two examples being sufficient to admonish the learner, of the congruitie of his speeches and sentences, with good phrases that be most agreeing to the meaning, and not improperly, to be deliuered, whereby he shall auoid the like errour, and absurditie in conueiance hereby expressed, and already so much reprehended.

Of the habite and parts of an Epistle. *Chap.* 3.

Character of an Epistle generall.

SEeing an Epistle hath chiefly his definition hereof, in that it is termed the familiar and mutuall talke of one absent friend to another: it seemeth the Character thereof, should according thereunto be simple, plaine, and of the lowest and meanest stile, vtterly deuoide of any shadow of hie and loftie speeches: yet neuertheless, for so much as in the argument of a great many of them (whose seuerall distinctions hereafter shall appeare) is required (as I said before) a more high and loftie deliuerance, partaking many waies with that kinde accustomed in Orations, and is therefore accordingly to be necessarily furnished with the points thereunto incident: we will for the present, sort all kinde of Epistles onely into these two manner of differences, the one part whereof shall be said to be generall, and the other speciall. Under this title of generall shall be comprehended all such, as either for fashions sake, custome, dutie, courtesie, or other familiaritie doe ordinarily passe from one part to another, rather of a pleasant conceit, or some other more distinct or seuere motion, then of any extraordinarie cause, forme, or substance in either of them contained. Such are those as whom either long acquaintance, or ancient familiaritie, haue caused interchangeablie to haue performed: or fatherly reuerence, and seruile dutie haue bound, by graue authoritie ouer children, kindred or seruants, accustomably to bee continued. These, for the common and ordinarie matter in euery of them vsed, being vtterly exempt from any waight or grauitie at all, are rightly termed by the name of familiar letters. They now that be speciall are such, the matter of whom (as I said before) doe admit both higher stile and more orderly deliuerance, according to the waight of the argument, in

Epistles distinguished into generall and speciall.

Letters generall are familiar.

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any of them to be handled: and for this cause are learned speciall, as bearing in them a resolute purpose and intendment certainlie to discourse vpon, to answere, mittigate or auoide any certaine matter or causes, importing the present affaires whereupon the direction is framed. Of them also are certaine diuisions, learnedly by skilfull Authors, that heretofore haue been distinguished, the titles whereof I doe omit, in another place then this more opportune to bee hereafter remembred. These as they are from the others many waies estranged in their seuerall arguments: so vnto the conueiance and expressing of their causes appertaineth both other order, and diuers parts in them (then in the residue) more fully to bee considered. In whose composition, that there may be a platforme gathered of a more certaine procéeding, wée will as others haue thought méete, distinguish their seuerall parts as they fall out to be borrowed in an oration. Letters speciall. Differēce of stile.

In such kinde therefore of Epistles, rightly and with good skill to bée handled, the learned shall vnderstand, that there are three things by meanes whereof, for the needfull expressing and orderly deliuerie of any matter whatsoeuer, he must of necessitie be furnished. Inuention first; wherein plentifully is searched and considered, what kinde of matter, how much varietie of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, insinuations and circumstances are presently néedfull, or furthering to the matter in handling. Then, Disposition, whereby is orderly, cunningly, and perfectly laid downe and disposed, euery matter and cause in his due order, proportion and place. Thirdly, Eloquution, whose efficacie in spéeches, neate, pure and elegant, is in the other Chapter vnder aptnes of words sufficiently already described. The first and the last of these three, as they are greatly put forward by nature, which in some being farre more curious of imitation and studie of the best, then in other some, whose will and conceit alike, doe (by a very instinct) affect and couet farre more baser purposes: so besides the furtherance continually atchieued by often vse of reading, shall herein be greatly holpen, in that for the selfesame purpose, and to the intent the learner may as well in his native tongue, know the right vse of Figures and Tropes heretofore neuer by him vnderstood, as also discerne and vse them, out of others and in his Inuentiō. Dispositiō. Eloquutiō.

owne

Helpes to Inuention and Eloquution.

owne writings. I haue at the latter end of this booke, gathered together all such Figures, Schemes and Tropes hereunto no∂full and conuenient, and there haue by sun∂rie familiar examples expressed their vses and seuerall effects. In diligent conceit and aduerting thereof, the vse vnto the practiser shall in short time bee found greatlie auailable, by the benefit thereby attained.

Stile of Epistles.

Now in as much as Eloquution is annexed vnto the stile, which euermore is also tied to the argument and substance of euery Epistle: it is to be regarded what stile may generally be deemed meetest for the common habit, wherein each of them may ordinarily be published. In the recording whereof, wee doe finde three sorts especially in all kinds of writing and speaking, to haue

Sublime.

beene generally commended. *Sublime*, the highest and stateliest manner, and loftiest deliuerance of any thing that may be, expressing the heroicall and mightie actions of Kings, Princes, and other honourable personages, the stile whereof is said to be tragicall swelling in choice, and those the most haughtiest tearmes, commended, described amplified and preferred also by Orators,

Humile.

with many excellent Figures and places of Rhetorique. *Humile*, the lowest comicall, and most simple of all others, the matter whereof is the meanest subiect of any argument that may be, entermedling in common causes, aduertisements & mutuall affects of euery one, the stile whereof sweepeth euen the very ground it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and manners, the same is solely frequented, in which neuertheless is *Sua facetiæ & elegantia quædam*, his certaine kinde of elegancie, pleasant and neat conueiance, not altogether to be sequestred from that kinde of deliuerance.

Mediocre.

Mediocre, a meane betwixt high and low, behement and slender, too much and too little, as wee say, in which are expressed Histories, Declarations, Commentaries, and other intermingled actions, not of any in particular, but of all in generall, this stile of all others may be adapted vnto these speciall kinds of Epistles.

Skilfull vse of writing.

Thus then it followeth, that whether we write familiarlie or waightily, wee must endeuour as neere as may bee that each bee personned skilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be

be at all of this expected elegancie? The particularities where-of included in these two titles Invention and Eloquution, both nature and skill doe put forward as we daily see by a double instruction. This thereforе sufficing for those twaine, let vs see what parts are supplied in an Epistle, succeeding in the other also, and aiding to Disposition. The first place is Exordium, a beginning or induction to the matter to be written of, which is not alwaies after one sort or fashion, but in diuers manners, as sometimes by preamble, wherein either for our selues, or the cause we write of, or in respect of him, for or to whom we write, we studie to winne fauour or allowance of the matter, sometimes by insinuation, wherein couertly, either in respect that the matter requireth long debatement, or that mislike may bee already grounded in him to whom we direct our letters, we seeke by cunning reasons to shew that the case so requiring is tollerable: or in the other, that rather equitie then selfe opinion must and ought chiefly to be weighed. Sometimes by a similitude, wherein by manifesting the like of that we take in hand to haue bin commended, tollerated, or equally censured, we intend the same, or lesse force in our selues, at their hands to be borne withall or accepted, and diuers other waies besides, as in the Epistles following shall be tendred. Then Narratio, or Propositio, each seruing to one effect, wherein is declared or proponed, in the one by plaine tearmes, in the other by inference, or comparison, the very substance of the matter whatsoeuer to be handled. Then Confirmatio, wherein are amplified or suggested many reasons, for the aggrauating or proofe of any matter in question. After Confutatio, whereby is diminished, disproued or auoided, whatsoeuer to be supposed, obiected or aggrauated. Lastly, Peroratio, in which after a briefe recapitulation of that which hath bin vrged, the occasions thereof are immediatly concluded. These are not altogether at all times vsed, but some or the most of them as occasion serueth, either admitted or reiected: besides which, others also are sometimes remembred. The vse whereof, as in sundrie Epistles they may be deemed necessarie, shall in their seuerall examples hereafter perused, appeare more euidently and largely.

Parts of an Epistle.

Exordium.

Narratio & Propositio.

Confirmatio.

Confutatio.

Peroratio.

Of

Of certaine contents generally incident to all manner of Epiſtles. *Chap.* 4.

IN writing of Epiſtles, foure eſpeciall contents are alwaies continually incident. The manner of Saluſation, an order of taking leaue or farewell the Subſcription, and the outward direction Salutations of ancient time were wont to be vſed, *Quaſi omen fauſtum*, a ſigne or inuiting to good hap, in the front and vpper part of the Letter: ſo did the ancient Romanes, and in like manner after their examples doe at this day ſome other nations. But ſeldome or neuer (eſpecially of the learned and moſt curious writers) is the ſame in our Engliſh directions, at any time accuſtomed. Onely this, where Letters are directed from one or more of the Councell to an inferiour Magiſtrate or perſon, or from ſome noble man to ſuch whom he intertaineth not in any eſtate of ſocietie or equall familiaritie, the manner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightly in the beginning of the Letter, and cuſtomably is deliuered in this forme: After our hearty commendations vnto your L. If it be from a number of the Counſell to a Noble man, or otherwiſe in the ſingular number vnto an inferiour perſon, as thus: After my hearty commendations vnto you. But otherwiſe writing ſeriouſly to any man, the greeting, if it be to one farre our better, is turned to an acknowledgement of ſome kinde of dutie, or reuerent account, and that moſt commonly at the end of the Letter, which likewiſe in qualitie falleth out in ſuch place to be mentioned. And being in familiarities is to no place tied, but beginning, middle or ending of the Letter all is one, as ſeemeth moſt conſonant to the vaine and diſpoſition of the partie, and theſe alſo at all times not deliuered in the ſelfe word of greeting or commendations, but by diuers Epithets, & fine conueiances, as falleth out to the matter of the Epiſtle, & the conditions of the partie to be handled. This being at the end of the Letter, there ſhall immediatly follow the order of farewell, which ioyning ſo hard thereupon as it doth, we will put the both in one example of words and Epithets, together with the ſubſcriptions, for the eaſier inſtruction of the learner, and his better remembrance,

Manner of ſalutations.

Epithets.

remembrance, referring the notes of euery of them to their places, where afterwards they are vsed in their seuerall Letters.

Diuers orders of greetings, farewels and subscriptions. *Chap.* 5.

Greetings of humilitie, or acknowledgment of dutie.

ACknowledging my selfe dèply bound vnto your L. for many sundrie fauours: I doe remaine in al humble reuerence. Finding my selfe many waies beholding vnto your erceding curtesies, I end. Remembring how much I am indebted vnto your L. for your sundrie benefits: I conferre the regard thereof to my present imaginatiõs, and doe beseech thereof at your honourable hands an euerlasting continuance. All humble loyaltie and seruice protested vnto your honourable calling, I rest now and perpetually your L. &c. fearing in speeches, neuer with sufficiencie to manifest the conceit I haue of your most honourable fauours, I solace my selfe with the remembrance, and humbly leaue your Lordship to your wonted perseuerance. Praying the Almightie to haue your L. euermore in his gracious protection, I humbly take my leaue. Your worship in this, besides many other occasions hauing perpetually bound me, how can I but rest such, as you haue expected, and shall euer finde me. Eftsones recording my bounden seruice vnto your worship and my good Ladie, I remaine as euer before. Not forgetting how many waies I am charged, in dutifull remembrance towards you, I rest as I haue protested. More grieued at my mischap and disabilitie, then wanting either will or liking to doe seruice vnto you; I affie my selfe euermore vpon the acceptance of your wonted curtesie, and humbly therewithall doe take my leaue; Commending the safetie and good estate of your worship to the Almightyes protection, I rest in all dutifull regard to the same. Rather desirous to shew my selfe thankfull, then otherwise able in like sort to giue you any requitall, I continue, &c. Binding my selfe by all possible endeuours neuer to be frãd from ỹ charge of so erceding benefits, I wish I might as I would, be vnto you in very dèd, &c. Wishing vnto you & yours, as much happinesse, as my selfe am clogged with carefulnes, I surcease. Desiring vnto you no worse successe in these & al other your laudable endeuours, then my selfe haue eftsones craued in performance of my chiefest trauels,

Greetings familiar.

trauels, I recommend you to the tuition of the Almightie. Not forgetting our accustomed greetings and interchangeable well-wishings, my hastie Letter taketh end. Weighing how much you are already busied, and not willing to keepe you further occupied, I end my long and tedious discourse, being in nothing exempted from wonted salutations, and accustomed kinde of greetings. Thinke not though my haste be such, but that I remember (notwithstanding all this brevitie) how greatly I stand charged both to you and yours, to whom, and all the rest to you knowne I estsoones commend me. Reioycing not a little at the health of you and all other our friends, I heartily bid you farewell. Reioycing my selfe on your well-wishing, and the hope I haue to be returned in safetie, I commend my hap to fortune, and our gouernment to the Almightie. Rendring vnto you as many thankes, as I conceiued comfort of your good intreatings. I leaue to detaine you. Omitting what else to be amplified in these or any other occasions, I expect your happie returne, and in hope thereof doe bid you farewell. Knowing how well I loue you, the lesse ceremonies I need to vse in greeting you, onely you shall remember to your parents in most heartie maner to commend me. Salute I pray you your friends in my name, and thinke in my best and serious wishes I neuer forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here doe most heartily greete you. Forget not in what sort I haue heretofore receiued you, and thinke in the selfesame manner I doe still entertaine you. My greetings to our friend R. let not be vnremembred: and deeme that in all my vowes I haue (vnto you all) most heartily wished. I had almost let slip my commendations vnto your brother, which for any thing I would not had béen forgotten, vpon whom, as of greatest choice, I will make my reposing.

The liking I haue to N. maketh mée here to remember him, whose good demeanour as your owne, I haue in chiefest reckoning. My greetings and paper haue all one end together, only our friendship indissoluble can neuer be forgotten.

Thinke how exceedingly I haue alwaies well wished vnto you, and accordingly thereunto measure the rest of mine affections towards you. Haste compelleth me to end sooner then I would, wherein notwithstanding I can neuer omit sufficiently

to

to grēte you, ofttimes recognizing as behoueth, your especiall good liking towards you, &c.

Innumerable of these and such like might be imagined both in grētings and farewels, the course whereof being furnished with such variety as it is, I haue left the residue vnto the conceit of the learner, accounting the pleinie herein set downe, for any studious follower to be alreadie sufficient.

And now to the Subscriptions, the diuersities whereof are (as best they may bē allotted in sense) to either of these to bee placed, forewarned alwaies vnto the vnskilfull herein, that writing to any person of account, by howmuch the more excellent hee is in calling from him in whose behalfe the letter is framed, by so much the lower, shall the subscription thereunto belonging, in anywise be placed. Subscriptions.

And if the state of honour of him to whom the Letter shall be directed doe require so much, the very lowest margent of paper shall doe no more but beare it, so be it the space be seemely for the name, and the rome farre enough to comprehend it: which Subscription in all sorts to be handled shall passe in this or the like order or substance.

Your L. most deuoted and loyally affected. Your Honours most assured in whatsoeuer seruices. Your L. in whatsoeuer to be commanded. The most affectionate vnto your L. of all others. Hē that hath vowed to liue and die in your Honourable seruice. Your L. most faithfull and obedient Sonne. Your La. loning and obedient Daughter. Who but by your L. is only to be commanded. Whose heart is your Honours, and his life by your L. to be disposed. He that liueth not but for your Worship, and to do you seruice. Whose regard stretcheth vnto your Worship more then vnto any others. He that vnto your worship hath vowed to become most assured. Whom none haue euer bound so much, as the deserts of your L. Your L. in all humblenes. Your Honours euer to be commanded. At your Worships command. Your La. most bounden and affectionate. At your honourable direction. Alwaies attendant vpon your L. pleasure. Your Worships in all good account. Yours euer loning and most assured. To none so much as your selfe. Hē that in all accounts tendereth your welfare. Whom by your onely curtesie you haue conuinced. The same which I accept from you, and not otherwise. Such as I am, Manner and varietie of subscriptions.

or

or as you wish to finde me. He that in his liking is onely yours. Whom you haue euer knowne, but neuer proued. Whose liking onely accounteth of your worthinesse. Such as you haue euer found me, and not otherwise. Yours in whatsoeuer to bee employed. More charie of your welfare, then carefull of himselfe. Yours as you like to haue me. Yours faithfull and euer assured. Yours or not his owne. He who found you, but neuer knew you. He that once fauoured you, but sithence hath vowed neuer to regard you. Whose liking by your ingratitude hath bin quenched. In whose account you once were, but now abandoned. Who once wished to loue, but could neuer hate thée. Whom thy deserts haue made an enemie. Whom hereby you may win, (if you list) for euer to become a friend. To each one louing, but to thée most charie. Whose heart shall faile in any thing, sooner then in conceit towards thée. Hée, whose in loialtie thou dost protest to be. Who liueth not but to pursue thée. Who euer looked on, but neuer loued thée. The same as you left me. Such as you saw when you departed from me. The same and none other, which I haue euer seemed to bee. Whose word hath bound him, and faith shall assure him. Yours most affectionate. Yours deuoted till death. Yours while life swaieth within me. Yours as farre forth as any others, &c. With many other applications, whose Epithets are infinite, and rather vpon the cause suggested then otherwise, to bée euermore added, altered, or conceiued. These and the others may onely suffice for the present purpose, referring what else to be expected, to the regard of a more curious or delicate inuention.

Acknowledgement of dutie in the Exordium.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of dutie, mentioned in the beginning of the greetings and farewels, is in diuers Letters expressed in the foremost part, and the Exordium thereupon framed: (for that the same in truth is one of the parts thereunto belonging effected in the person or condition of him to whom we write) which to do, if in his writing also the same may be deemed necessarie, hee may then vse some other order of farewell or taking leaue, either by imitation of others, or if hé thinke méete, what herein else prescribed, consonant and agreeing to the state and reputation of the same partie to whom hé writeth. Now then shall follow the directions, which on the out-

side

side of euery Letter (the same being made vp and sealed) are alwaies fired, and commonly are termed by the name of Superscriptions.

Of Superscriptions and Directions. *Chap.6.*

Among the ancient Romanes, when learning first grew vnto skilfull perfection, and men first deuised excellently to write, then there began to be extant in memorie, diuers formes of writting immediatly, by the name and title of Epistles, to be published to the posteritie. In the directions whereof, animated (as I thinke) with the vertues of their parents, and accounting it (as in truth it was then so reputed) to be a great honour vnto them, to bee intituled with the name of the principal author of their families, they sought no further stile of magnificence, but (were his parentage neuer so stately or honourable) being therewith contented, did only vpon such regard intitle their directions. For who hath bin but ordinarily acquainted with the histories of their acts, but knoweth and hath read, with what reuerence, those times (greedie of vertue) entertained the honourable deserts of such, as for the Common-wealth and publike aduancement of the state, had either aduenturously hazarded, or couragiously lost a fraile, vncertaine, or transitorie life, to the intent to purchase vnto their countrie quiet, honour, or victorie, and to themselues and posteritie, eternized fame and euer flourishing glorie. Neither was their countrie vnkind vnto them herein, which for their sakes, and for the reuerend regard of their vertues, haue compensed the loue which to their parents they could not shew, to their children and succession in many degrees after them. Superscriptions and directors of the Romans.

Such were the families of the Gracchi, Fabij, Cornelij, Hortentij, Horatij Metelli, Amilij, Scipiones and Fabritij. Whereby I coniecture that the custome hereof, by such emulation adorned, became afterwards a dignitie, and so succeeded in honour to euery posteritie.

These Romans therefore, vsed only, in the front of their Letters to write first their owne names: titles adoptiue, and sur-

names; after that, his to whom they wrote; and lastly, their salutation or manner of greetings: giuing also like additions vnto the other as to him belonged, whether it were by familie, office, or some other dignitie. And this was the forme. M.T.Cicero. M. Varoni. Sal. dicit, or; C. Cæsar. Cornelio Balbo salutem dicit. But that custome according to the antiquitie of the time, is long since worne out, and these dates and seasons haue induced vnto vs for euery estate of calling, a more stately reuerence according to the dignitie and worthinesse of the same.

The reuerend maiestie of Emperours, Kings and Princes, being aduanced with a more excellencie & superaine magnificence. The names of Dukes, Marquises, Earles, Barons and other Magistrates, with more solemne and honourable titles.

Diuersitie of Estates. The offices of estate & places most noble, amplified with larger honours, and names accordant to their seuerall dignities.

And albeit few are the number, that herein shal be occasioned to occupie their pen, but (knoweth or almost euery day) may vnderstand the formall application of euery personages honour or worship: yet in so much as all sorts are not perfectly skilled, nor euery man lucth in place so conuenient to vnderstand it, and that it hath bæn parcell of a preferibed order so to doe, by those that haue written the like method, I will set downe so many examples of estates for directions, as to the matter and purpose hereof may be adiudged conuenient, beginning from the highest that are or haue bæn lately accustomed in our Common-wealth (the soueraigne Maiestie excepted) vnto the meaner and most ordinarie vsed, and in present practise amongst vs. And first, with the dignitie of Archbishop, to whom in this sort we frame our direction.

Directions to an Archbish. Bishop. Duke. To the most reuerend Father in God, the L. Archbishop of Canturbury, or Yorke, Primate of England, and Metropolitane his very good Grace. To the right reuerend Father in God, and my very good Lord, the L. Bishop of London. To the high and mightie Prince, T. Duke of B. his most noble Grace. To the right honourable and my speciall good L. the Lord Chancellor, or Lord high Treasurer of England. To the right Honourable the Lord Marquese of W. To the right Honourable the Earle of E. Lord Lieutenant for his Maiestie in the, &c. To the right Honourable the Eearle of H. Lord President of his Maiesties

L. Chancellor. L. Treasurer. Earles and in office.

most

moſt honourable Councell eſtablished in the North. To the right Honourable, and my ſingular good Lord, the Lord B. one of the Lords of his Highnes moſt honourable priuie Councell. To the right Honourable Sir W. P. Knight, Chancellour of the Exchequer, and of her Maieſties moſt honourable priuie Councell. To the right Honourable and my ſingular good Lord and father, or Ladie mother, the Earle or Counteſſe of N. To the right Honourable and my very good Lady, the Lady A. Counteſſe of W. To the moſt noble Lady and Paragon of all vertue, the Lady M. H. To the right vertuous Lady endued with all ſingularitie, the Lady F. D. To the moſt noble and towardly young Gentleman G. T. Eſquire, if he be a Noble mans ſonne vnder the degree of a Baron. To the right Honourable Sir W. S. Knight, L. Maior of the Citie of L. To the right Worſhipfull W. L. Eſquire, one of the Iudges of his Maieſties Court of common Pleas. To the right Worſhipfull and my ſingular good Lady mother, the Lady D. H. To my very good father, W. C. Merchant of the Citie of B. To the right Worſhipfull his eſpeciall good Maſter, M. R. Merchant and Alderman of L. To my ſeruant R. D. at C. &c. L. Knights of ỹ priuie Councell.

Other examples beſides theſe were needleſſe to ſet downe, ſo that if any alteration at all happen herein, it is by reaſon of familiaritie, additions of offices, or change of titles. Onely let herewith be noted, that when Letters doe paſſe from ſome number of the Councell, or from any Lord of the ſame, to a Noble man or Knight, theſe directions of honour & worſhip are ſeldome vſed. But rather thus: To our very good L. Sir W. R. Knight, Lord Deputie of Ireland. To our very good L. the L. Maior of the Citie of L. and to our very louing friends W. C. and R. P. Aldermen of the ſame. To my very good Lord, the L. L. H. To my very louing friend, Sir E. H. Knight. To our very louing friends Sir R. S. Knight, *Cuſtos Rotulorum* of his Maieſties Count. of B. and R. W. and T. P. Eſquires, Iuſtices of Peace of the ſame Shire. The like directions alſo are vſed of an Earle, to any of theſe eſtates to him inferiour in calling, and of a Baron to a Iuſtice of Peace, but commonly they will adde the title of Worſhip.

The diuisions of Letters, and vnder what titles all sorts of Epistles are contained. *Chap. 7.*

ALbeit the diuersities of Epistles are (as I said before) as manifold as are the sundrie occurrents, or rather imaginations of mens fantasies: yet for so much as it seemeth pertinēt vnto this method to induce their varieties vnto some particular titles, by such meanes the rather to bring the learner into a speciall forme, whereby for his necessity or present turne to apply the same. I haue thought good in imitation of the best and most learned iudgements of our time, to draw the sundry parts thereof, vnder 4. special heads, that is to say: Demonstratiue Deliberatiue, Iudicial, and Familiar Letters. And howbeit the rules prescribed vnto either of these may vnder their seuerall heads seeme to be particularly allotted, yet are they in nature so nerely conioyned together, as hardly shall you in any of the first three fall into their particular distinctions, but lightly in one sort or other, you shall runne into the natures of the other.

For proofe whereof, and this to open more plainly, let vs first lay downe their properties in seuerall, and then see by association each with other how nerely they doe participate in their qualities. You shall then vnderstand that this Demonstratiue kinde, hath the name of declaration, deliuerie or shewing of some one thing or other, the distinction of the Epistles thereunder contained, are Descriptorie, in which be described the manners and conuersations of men, all vertues, vices and qualities both of bodie and minde. Honourable chalenges, combats, entertainments, attempts, orders of Common-weales gouernments, and estates, countries, cities, hils, valleyes, fields, prospects, buildings, and walkes, with their pleasures and situations, Laudatorie, wherein is specially praised any thing, and Vituperatorie, in which is misliked or condemned whatsoeuer may be thought worthie either to be abhorred or dispraised.

The Deliberatiue is so named, of the large comprehension it hath of sundrie causes and matters, being not almost tied to any particular occasion or purpose: His distinctions are Hortatorie, and Dehortatorie: Swasorie and Disswasorie, not much vnlike together

together in their orders and properties: the natures of the firſt being to exhort, counſell, aduiſe, or perſwade to any thing: of the other, to withdraw, diſſwade or reduce to another meaning. Conciliatory, which ſerueth in acquiring of friendſhip of acquaintance. Reconciliatorie, in reconcilement of kinred, friends, or other perſons. Petitorie, in ſuing for, or craning of any thing. Commendatorie, in preferring the ſeruices, perſons or good qualities, of any one. Conſolatorie, in comforting in times of troubles, ſorrow, or miſhaps. Monitorie, in forewarning, admoniſhing, or counſelling from miſchiefs. Reprehenſorie, in reprehending or correcting of errors and behauiours. Amatorie, in matters of louing.

The Iudiciall is ſo called, in that it comprehendeth matters lawfull, vnlawfull, or queſtionable to be handled. The diſtinctions thereof are: Acculatorie, containing matter of acculation. Excuſatorie, which is occupied in excuſing. Expoſtulatorie, in reaſoning of cauſes. Purgatorie, in clearing or auoydance of things charged. Defenſorie, in defence of the action. Exprobatorie, in reprouching or obtruding of benefits vpon cauſe of vnthankfulnes. Deprecatorie, in praying for pardon of a thing committed, and Inuectiue, inueighing againſt ill natures, qualities, occaſions or perſons.

Now the diſtinctions of theſe heads being thus laid open by particular titles, wee will ſee how neere in writing they concurre or fall, each with others. True it is (as ſhall bee ſeene in ſome examples hereafter following) that touching the firſt head being Demonſtratiue, it ſometimes falleth out in cauſes of aduertiſement, or relation of things made, that the title Deſcriptorie is many times meerely in it ſelfe handled, without entring into any other particular addition or occaſion, but in the other titles of Laudatorie and Vituperatorie, not ſo. For how can I either praiſe or diſcommend any thing, without falling into a Deſcription of thoſe perſons, things or qualities, which I diſallow or commend. Againe, for the Deliberatiue kinde in Hortatorie, Dehortatorie, Swaſorie and Diſſwaſorie, Commendatorie, Monitorie or Reprehenſorie, how can I exhort, counſell, aduiſe, withdraw commend, admoniſh or reprehend, if therein I ſet not forth what is worthie or vnfit, what to be praiſed, eſteemed, diſallowed, or eſchued: which cannot be, without of neceſſitie I fall into the parts Deſcriptorie, Laudatorie and Vituperatorie. Likewiſe in matters Conſolato-

rie, Conciliatorie, and Reconciliatorie, how I may comfort, seeke friends, or reconcile, if the parts Hortatorie and Swasorie bee absent. So also for the iudiciall, if either I accuse, excuse, expostulate, defend, reproach, intreate, or inueigh, it must be done with the laying out of vices, and aduancement of vertues, in manifesting what is good, and setting forth what is euill, neither of which, can be without matter Descriptorie, Laudatorie and Vituperatorie. By all which it appeareth, that (howbeit these seuerall titles stand thus diuided) yet are the matters of the same diuersly wrapped together, and the precepts seruing to the one, must of necessitie by a like conueiance be drawne into an obseruation with the other: notwithstanding for ease of the learner, and to the end he may with more readines finde out what best fitteth and beseemeth the cause he hath in handling, they be thus drawne forth as you see into so many particular distinctions.

Touching now our Familiar Letters, they also are to be drawne vnder their seuerall titles, as Narratorie, and Nunciatorie, somewhat falling into the demonstratiue kinde before remembred, wherein wee expresse and declare to those farre from vs, the matters or newes presently in hand amongst vs: Gratulatorie, wherein we reioyce each with others of the good haps of fortune betiding vs. Remuneratorie, being a gratefull relation of courtesies, benefits or good turnes receiued. Iocatorie, wherewith by a pleasant and sweete kinde of deliuerie of some pretie conceit or iest, the minde is recreated. Obiurgatorie, in which wee rebuke the ill demeanours of our children, seruants, kindred or acquaintance. Mandatorie, whereby wee commit expresse our affaires to such as wee haue authoritie, either to commaund or intreate to be dispatched. To these and to others before mentioned are many Epistles Responsorie, the titles whereof cannot bee certaine, but examples and occasions plentifull: all which I referre to their peculiar places each one, as they are suted forth to bee in their kindes deliuered. And now will wee passe vnto the order hereafter to bee obserued in deliuerie of Examples, accordant vnto the seuerall titles of all these forenamed Epistles, and first of Epistles Descriptorie.

Of

Of Epiſtles meerely Deſcriptorie and the parts thereof. *Chap.*8.

FOrſomuch as in Deſcriptions, are (as I ſaid before) onely declared and ſet foorth at large, the manner, order, ſtate, gouernment, proportion, goodneſſe or value of any thing: the Epiſtles conſiſting ſolely thereof, bee commonly without addition at all, either of praiſe or miſlike, or any other intendment, in reſpect whereof they might in any one note varie from that title of Deſcriptorie. The force hereof beſides the Exordium, comprehendeth chiefly a Narration, throughout, in which is contained (by laying out the ſeuerall parts thereof) a perfect and plaine demonſtration or deſcription of any thing. In theſe ſorts of Epiſtles, the excellencie of the writer, and painter concurreth in one, who the more that each of them ſtudieth by perfection, to touch all things to the quicke, by ſo much the more nèerer doe they both aſpire to that exquiſite kinde of cunning, that in each of theſe differences, is abſolutely to be required. The curious Painter in drawing a perfect péece of Lantskip, preſenteth many things vnto the eye, the conceit whereof is marueilous: for with great admiration we doe there ſeeme to behold, the moſt pleaſant and goodly valleys: Woods hie and decked with ſtately trees, (ſome tops whereof the winde ſeemeth to wreath and turne at one ſide) then goodly Riuers, hie waies and walkes, large ſituate and high climing hils and mountaines, farre proſpects of Cities, ſteeples, & Towers, ſhips ſailing on ſeas, and waues blowne vp aloft, the element cléere, faire & temperate, with ſome ſhining beames ſhadowing and ſpreading ouer all theſe, wherein ſeemeth the delight ſo rare, and climate ſo perfect, as very deſire prouoketh a man to gaze of it, as a thing in preſent life, and moſt certaine view. And doe (I pray you) our excellent writers degenerate at all from any part of theſe? Doth not the learned Cosmographie in acquainting vs with the vnknowne delights, ſituation, plenty & riches of countries which we neuer ſaw, nor happily may euer approch vnto, rauiſh vs oftentimes, & bring in contempt the pleaſures of our owne ſoyle: and many times a huge wonder, of the vnheard ſecrets neuer before reported of, the

Parts in Epiſtle Deſcriptorie.

Compariſon of the writer and painter.

Painter.

Writer.

Ptolomie and other writers.

De ſitu orbis.

the incredible operations of diuers things, and state so high and magnificent, such as the very description liuely deliuered whereof maketh vs beléeue that our eyes doe almost witnes the same, and that our very senses are partakers of euery delicacie in them contained. But omitting the weight hereof, consisting in these words of such strange account, with what fine inuention doth Virgil many times in his Æneidos, and with how much varietie describe vnto vs the tides of the morning? How greatly in his first booke doth he amuse the reader, with the lamentable shipwracke, and euen then (as it were) appearing surges, and intolerable tormoiles vpon the sea happening to Æneas? What darknesse, what tempests, what rising and deepest fall of waues againe, what windes, what mingling of heauen and earth together doth he there relate? Then after, his arriuall on shore and presenting to Queene Dido, how is the destruction of Troy in the person of Æneas to her described? In the fourth booke likewise, what an excellent description maketh he of Fame? How he sheweth the banquet by the Queene to Æneas made, and how liuely is the state and magnificence thereof deliuered? Innumerable of these both from him and the Transformed shapes of Ouid could I here record, the excellencie of each being such, as by the forceable vtterance thereof breedeth as great delight as astonishment vnto the curious searcher of the same. And in as much as I haue vndertaken to conduct the learner by examples, how to behaue himselfe in some sort herein, wee will proceede with our Epistles Descriptorie, the first whereof following, may seeme to be sent from a traueller to a friend of his in England: the matter whereof ensueth.

Virgil in his Æneidos.

Ouid's Metamorphoseos.

Example.

An example of a letter Descriptorie, wherein is particularly described an ancient Citie, by laying downe the the seuerall parts thereof.

Exordium, of a charge giuen, and promise made.

MY good Vncle, the remembrance of your charge giuen me, and my promise to you made at my departure out of *England* bindeth me (at my now being in quiet, and with good leisure setled in *Germany*) that I should returne vnto you againe, my accustomed and dutifull regard, in sort as I haue euer endeuoured my selfe to doe vnto you. It may then please you, that remaining with my Lord the

the Duke but a few daies at *Geneua*, we hasted thence to a Citie, called *Norembergbe*, being imperiall, situate in the high parts of *Germany*, where sithence we haue almost continually remained. And albeit I could somewhat write vnto you of our passages through diuers places of the Countrie, yet insomuch as there is no part thereof so memorable as this Citie wherein wee now remaine, the description thereof at this present may soly content you. The Citie therefore, as it seemeth is most ancient, and as many doe suppose and affirme at that time when the countrie was first in subiection to the Empire of *Rome*, was builded by *Nero* the Emperour, and of him taketh his name, as *Norembergbe*, in signification *Nerosberghe*, and so much the rather doth it appeare, by sundrie ancient monuments therein yet remaining. The Citie (besides that it is situate in a most delicate and pleasant soile, wooded and watered most plentifully on euery side, with goodly trees, faire and delicate Riuers and springs) is both of great strength in the wals of the same, and plentifully builded with high and stately towers on euery part. The edifices of the Citie are rare, and of most sumptuous and stately appearance, in so much that there is no one house in any row that exceedeth another in height, but all of them builded leuell, by a very Geometricall proportion. The insides are not more polished with riches and ornaments of great beautie, then the outsides with brauerie, the very fronts of all which, as well of rich as poore, are most curiously embossed in a hard kinde of substance (such I thinke as is our plaster of Paris) with artificiall and liuely pictures, containing histories of diuers memorable and strange effects, and that with such wonderful excellencie, as any waies may be conceiued. The cost hereof is continually maintained, repaired, inlarged, and preserued by a generall contribution of the most worthie and honourable of the Citie. Besides, the colours so fresh, so braue, and delicate laid in oyle, for defence against weather, wherewith they are beautified and set forth, are very strange. The streetes are wide, faire, and excellently well paued. The stone they vse for the most part is marble, white, gray, and blacke, whereof is great plentie, besides other kindes, which very wonderfully they cut and square in diuers small proportions artificially pointed and shaped. The houses are not high, but backward built, and inwardly large. This Citie retaineth yet the ancient gouernement of the Romanes, for at this instant they haue their *Consuls*,

Narratio.

Anciencie or original of the city.

Situation.

Buildings.

Deckings.

Streetes.

Gouernment. *Consuls, Tribunes, Senators, Pretors. Quaestors, Ædiles* and other interchangeable offices, as sometimes had *Rome*, being in her greatest prosperitie. The attire also alike to their dignities of all sorts of honourable personages, accustomed to their callings. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the selfesame ancient fashion. The constitution of their bodies as well men as women, are faire, cleere, and of sound complexion. Frugall in diet and expence, and nothing prodigall. My Lord the Duke is here of great sway: and entertained with honourable account. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom and all other our friends, in sound affection I estsoones doe recommend me. At *Noremberghe* this of, &c.

Habite of the people

Conclusió.

Another example wherein the state of a Countrie is solely described.

Exordium, Of their accustomed friendship. I Doubt not N. but that thy heart longeth, and mind is yet vnquieted, because of my sudden departure from thee, and ignorance of my estate and present being, whereof that thy desires may now at full be resolued: know my good N. that not hauing been scarce sixe moneths from thee, I did long since perceiue my selfe to bee out of England, and that it may appeare vnto thee, that I haue iust cause so to say, thou shalt somewhat vnderstand by me the state of this countrie. We liue here in a soile delicate I must confesse for the ayre, and pleasant for the situation: with good leisure (I must tell thee) may wee here attend our deuotions, as hauing no care wherewith to encumber vs, but the needlesse search of that whereof wee neuer finde likelihood to annoy vs. As vncompelled by seuere decrees and interdictions, wee limit vnto our selues an abstinence thou mightest thinke we doe it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great many then abilitie to beare them. Our conuersation is with elements, with waters, with fields, with trees, with valleyes, with hilles, with beasts, in generall vse whereof, wee finde nothing else but their proper shapes. And if by chance any other sorts of creatures doe appeare, they are naked shapes found as men and women, fierce, sauage, wilde, and not capable of any our reasons,

Narratio. Pleasant ayre vnfrequented.

In voluntarie abstinence.

reaſons, nor we of their ſpeeches. Our foode is rootes, dried fiſhes, berries, and I know not what other harſh kind of fruites, and ſometime foules, beſides a kinde of graine growing in great cods, whereby we ſometimes obtaine (though not the naturall) yet ſome vſe of bread, vnlike to that you eate, in taſte, goodneſſe, or propertie. Our lodgings and places of repoſe are caues, intrenched in the ground, the earth our beds, and cloathes our couerings. And theſe alſo as hard as they are, enioy we not in quiet, but being awaited of the naked multitude (whoſe policies inſinuate by nature are farre greater then their ſtrength) wee are faine by much induſtrie to preuent them: into whoſe hands if any of vs doe chaunce to fall, our dead carkaſſes in haſtie morſels are conueied into their intrailes. Here by iudging of our eſtate, thou maiſt accordingly deeme of our pleaſures. The next meſſage that thou ſhalt attend from me, ſhall be my ſpeedie returne, the ſeas and windes being not leſſe ſauourable then they were at my going foorth. Meane while recommend my ſelfe to thy wel-wiſhing, and our ſafeties to God, I end as thou knoweſt, this of, &c.

Hard feeding.

Ill lodging

Danger.

An example wherein the death of a Noble man is onely deſcribed.

THE deceaſe (good Madam) of my Lord your brother, hath occaſioned vnto your Lad. the ſight of theſe Letters, wherein I haue rather acquited my ſelfe of that whereunto by your honourable commaund I was enioyned, then any waies ſatisfied the grieſe that by my ſelfe among many others, for his loſſe is intirely conceiued. The manner whereof may pleaſe you now to bee informed of, which was thus: On Tueſday being the thirteenth of this inſtant, hauing as it then ſeemed vnto his Lordſhip and others, beene reaſonablie well recouered from the woonted force of his long conſuming diſeaſe, being importuned by the diſpatch of ſome preſent affaires, as otherwiſe to haue ſome conference with her Maieſtie, hee went from his houſe of B. to the Court, where all that day hee remained, and returned againe at night, not for all this, finding himſelfe at all diſquieted at the leaſt motion of any of the pangs wherewith before time hee had ſo often been vexed. The moſt part of that night hee was very well repoſed.

Exordium. Of ỹ cauſe it ſelfe.

Narratio.

Sudden sickneſſe.

repoſed. Towards morning the next day, he began ſomewhat to be agrieued, but nothing as accuſtomed: in which ſtate the moſt part of that day he continued. At night againe hauing eaten ſome ſmall pittance to ſupper, towards nine of the clocke he began moſt vehemently to be paſſioned, till which time wee all had very good expectation of his health and recouerie, which his Lordſhip perceiuing,

Declaration of his ſpeeches.

after he had been a while ſet vp in his bed, hee ſaid I know my good friends and faithfull louing ſeruants, that the great zeale and loue that you doe beare vnto me, is a vehement occaſion to kindle in you a deſire of well-wiſhing, and an intendment of aſſured ſafetie towards me, wherein I haue more cauſe to thanke your good wilies, then meane thereby to imagine the force of my diſeaſe to bee leſſe then long ſince I expected, and exceedingly in my ſelfe haue euer doubted, what words of comfort, protraction and delaies ſoeuer, haue by the Phyſitions to the contrary been vſed. One great and exceeding comfort vnto me is, that liuing, I euer loyally demeaned my ſelfe: and dying, I ſhall depart this world in her Maieſties good grace, and eſpeciall fauour. Next vnto that, the loue of you my deareſt friends and entirely beloued ſeruants and followers, whoſe hearts I know do purſue me, and whoſe affections euen to the laſt gaſpe of death I am perſwaded to bee euer firme and fixed towards me. Your deſires are, I know, that I ſhould liue, according vnto which the leaſt mitigation that may be of my griefe, you meaſure by and by to the hope of amendment, which is not ſo. For that in all the comfortable ſpeeches, that ſundrie times I haue receiued from you my ſelfe, to whom the inward effects thereof haue been found moſt forcible, haue euer miſtruſted, and by many probable circumſtances adiudged the contrarie. Long time endure I cannot, this know I well, happily a day, two or three, I may yet bee conuerſant among you, for my diſeaſe, that ſtandeth aſſured (the meſſenger whereof continually knocketh at the doore of my imaginations, readie euery houre to aſſault my heart, and to carrie away with him the ſpoyles of a dying carkaſſe) will not permit I ſhall long time trauell in this ſort among you. And for my ſelfe ſtand ye all aſcertained that hauing long ſince poyzed in equall ballance, the long continuance of a fraile, wretched, and trauelled life, the moſt part whereof,

Miſlike of the world.

is carried away in ſleepe, ſorrow, griefe, ſickneſſe, danger, and the reſidue alſo neuer freed of care and all manner of diſquiet, with the hope

hope of an euerlaſting ioy, happines, reſt, peace, and immortall reſidence: I finde no reaſon why I ſhould at all affect the toyle of ſuch earthly tediouſnes. Inſomuch as hauing liued now almoſt threeſcore and thirteene yeeres, and borne my ſelfe honourably (I truſt) in all mine actions and ſeruices, and further in progreſſion of my ripeſt yeeres, yea in this very inſtant more then at any other time am regarded of my Prince, and eſteemed of my Countrie, and among my Peeres reputed in the higheſt degree of my fidelitie: I ſhal now die as becommeth my perſon, worthily and honourably. Be you therefore recomforted, I pray you, as I am, and think that for al the loue you haue ought me, the ſeruice you haue done me, or tender care you doe yet in my heavieſt pangs beare vnto me, the chiefeſt content you can doe vnto me, is that you be ſatisfied herein with me. That being verily reſolued in my ſoule, of all that I haue here ſaid vnto you, and hauing ordered mine actions, and prepared my ſelfe thereto accordingly, I doe willingly and with a right contented minde, leaue this tranſitorie world ſo repleniſhed as it is, with ſo many grieuous caſualties, and heartily doe giue my body to his naturall courſe, and my ſoule into the hands of the mightie Creator, for euer in his glorie (I truſt) to be eternized. This ſpeech ended, he continued till after midnight, at which time hee had about two houres ſlumber, and ſo began his paine to encreaſe againe. In which till Wedneſday following almoſt in one ſtate, hee for the moſt part remained often times accuſtoming himſelfe with thoſe that were about him to prayer, many times, recording to himſelfe the goodneſſe of God, and his mercies to him remembred, and that with ſuch zeale and intire regard of his hoped repoſe, as that it ſtill ſeemed and was euidently apparant how much hee longed and thirſted for the ſame. In fine, drawing by little and little towards an end, euen in the very laſt pang, ioyning his hands vp to heauen, his heart and eyes thitherward fixed, hee recommended eſtſoones himſelfe to the mercie of his Redeemer, and on Thurſday laſt about two in the morning died, to the lamentable griefe of all that were about him, who heartily ſorrowing his loſſe, were forced to ſhed teares abundantly. The day of the funerall is not yet certaine, but the ſame is intended very honourably. Recommending my ſelfe vnto your La. in all humbleneſſe, I take my leaue. At our ſorrowfull houſe of B. this of, &c.

Certaine notice and liking of death.

Of

Of Epistles Laudatorie and Vituperatorie. *Chap.9.*

NOw followeth it next, that after these Letters, mære Descriptorie as you see, we doe treate of the other two parts appertaining also to this forme, which are Laudatorie and Vituperatorie, the vse whereof either solely or intermixed in any other kinde of Epistles, shall of one or more of these causes take their originall, that is to say, of the person, deeds or thing it selfe to bee commended, misliked or dispraised. The person of any one is to bee preferred or disabled, by his birth, descent, shew, or abilitie.

Praise of the person

1

2 Secondly, by his childhood, or good education from his infancie.

3 Thirdly, of his youth, in which he is either conuersant in studies of honest life, seriously giuen to the knowledge of letters, affection alwaies vnto laudable exercises, temperate and sober in demeanour, or otherwise accounted dissolute and wanton, vnhappily led to the search of whatsoeuer mischiefes, affectionate to the most basest conditions and practises not tied to any order, but

4 wholly pursuing an vncontrolled libertie. Fourthly, of his manly yéeres, being frequented with ciuill gouernment, or liuing altogether without account. Priuately and publikely in all manly actions demeaned, or by apparant lesenes in each discredited.

5 Fifthly, of his old age, the course whereof is with ancient grauitie continued, or by all kinde of euils most hainously misprised, whose siluer haires are shining in vertuous happinesse, or miserable estate drowned in lothsomnes. Sixthly, in his end or departure out of this world, agreeing to the saying of *Solon*, No man may be counted happie before his death. For that in the expectation or attaining thereof, as at no time more in all the life of man, then chiefly appeareth his vertue, constancie, strength and worthinesse, or otherwise his imbecilitie, ouerthrow, shame and ignominious filthinesse. Besides all these, many likelihoods are often taken either to the praise or dispraise of the person, by occasion of the nation or soile from whence he came, where hee was borne or trained. From the generall condition or application of himselfe or of the people thereof, by the habite, constitution of the bodie, complexion,

complexion, lookes, fame, or other circumstances thereunto incident, by ỹ actiuitie, strength, swiftnes, nimblenes, fauour or beautie of the body, by the gifts of fortune, as honor, wealth, worship, reputation and kindred. And forasmuch as these demonstrations of persons are wholy occupied either in praise or dispraise of their conditions or behauiours: the chiefest part hereof shal also consist in Narration, without peraduenture it falleth out in the life of any one to haue some one or moe things happened or of them supposed, ill beseeming or vnworthie their reputation, which either by defence, excusation, or Confutation must be coloured, diminished, or cleerely auoided. Examples whereof doe follow according to their particular occasions: and thus much for the persons.

In commendation or vituperation of the deedes of any one, we shal weigh with our selues what notable actiõs haue bin, wherein he or she haue honourably or worthily behaued thẽselues, or by perpetuall infamie therof haue deserued in each posteritie for euer to be contemned. Touching things likewise by themselues to be extolled or disabled, they are euer measured by the consonance and agreement they haue either with reputation or dignitie. Of the deedes.

The goodnesse or badnes, excellencie or basenesse of any thing, is gathered from the places of *Honestum, Inhonestum*, vnder which is comprehended what is iust or vniust, godly or wicked, direct or indirect, worthie or to be dispraised. Honest is alwaies linked to vertue. For whatsoeuer is either vertue it selfe, or affined with vertue, or derined from vertue, or conducing to vertue, is absolutely declared honest. Honest which is tied to vertue.

The distinguishment of these falleth out to be sorted into foure principall excellencies, that is, Prudence, Iustice, Fortitude, and Temperance, it is therefore to be intended, that not onely deedes and actions, but also things themselues are solely of these, and for these either praised or debased. Whatsoeuer then by sound and wholesome perswasion tendeth either to ỹ embracing of the good, or shunning of the euill. Whatsoeuer includeth either fidelitie, true friendship, equitie, obedience or gratitude. Whatsoeuer conduceth to true pietie to God, thy Countrie, Parents, children and friends. Whatsoeuer appertaineth to the seuerity of ỹ law, to the admonishing of the wicked, and to the remuneration & defence of the well deserued. Whatsoeuer tendeth to a tolleration or patient forbearance Honest, what is it.

forbearance of euils, to longanimity, entring into hazard and dangers for conscience, for thy country, kindred or friends. Whatsoeuer concerneth chastitie, sobrietie or frugalitie, and seemely moderation in all things, that in each of these is adiudged honest and none others.

Vnhoneſt. The contrary hereof, which is *Inhoneſtum*, includeth likewise whatsoeuer is not vertue, or is estranged from vertue, hindring to vertue, or in nothing furthering towards vertue, whatsoeuer is pertinent to follie, iniustice, pusillanimitie, or excesse, whatsoeuer by the euill therein committed is exempted from praise. Whatsoeuer carrieth perswasion to mischiefe & seducement from the good. Whatsoeuer appertaineth to infidelitie, falshood, treason, disobedience, slander, or ingratitude. Whatsoeuer withdraweth from naturall regard and loue of thy Countrie, parents, children and friends. Whatsoeuer impugneth the wholesome lawes and estate of euery common-wealth, tendeth to a notorious example of euill, hindreth or blemisheth any others good deseruing. Whatsoeuer enforceth reuengement vpon euery small offence, hath in it no meane of sufferance, or forbearance at all, entertaineth a lawlesse libertie of conscience to perpetrate or yeld to any vnlawfull action, or to become iniurious to thy Country state or calling. Whatsoeuer is furthering to a dissolute liuing, vnbridled lust, couetous tenacitie, prodigalitie, or detestable excesse. These and such like, as confounders of all ciuilitie and humane gouernment, are confirmed to be vnhoneſt.

Now these deedes, actions or things are by many Oratorie parts to bee handled, or commended, according to the matters or occasions whereout their praises are derued, and because examples are the best I might sort out diuers: as of Dauid, I could commend his combate against Goliah, first *ab honeſto*, in that hee being the seruant of God fought against a blaſphemer, also in his Princes quarell and defence of his Countrie: *ab æquo*, because it is meete and conuenient, that in causes so perillous, the strength of each one be applied. *A neceſſitate*: insomuch as thereon depended the safegard of the Prince and people. *Ab vtilitate*: for that he killing such an enemie, brought to their owne countrie peace and quiet, and also draue the other part in subiection to his King and people. *A difficili*, because the vndertaking thereof was so much the

Laus ab honeſto.
Ab æquo.
A neceſſitate.
Ab vtilitate.
A difficili.

the more weightie, by how much himselfe was as it were an infant against a mightie giant, vnarmed against him that was armed, vnfurnished against him that had all manner of complemẽts of warre: weake, where the other was strong: besides that the terror of his chalenge and hugenes of stature had before daunted the armie, and put them al out of conceit, in so much that the doubt was so generall, as no man dared to vndertake the quarell. Besides, herein is praised of bodily force, his Actiuitie, and courage: of Vertues, his wonderfull Magnanimitie, who by couragious desire durst so vndertake ꝑ same: also his affiance in Iustice, and equity of the cause: His Pietie to God, his Prince and countrey: Lastly his Fidelitie, whose life was not spared when each one drew backe for feare to be brought in hazard. And as in this action of Dauid, I haue vsed all these Oratorie parts, so in causes of sway and gouernment, a man might by the like parts and places bee praised for his great wisedome, whereby in handling of some notable action in ambassage or consultation, hee hath onely by graue aduice, industrie, discreete search, perswasion or circumspection, compassed weightie matters to the Common-weale, or thence auoided huge and imminent dangers. Cicero in the coniuration of Catiline, being a mightie enemie against his owne Citie of Rome, might herein be an excellent paterne, who without stirring the people at all, without any manner of bodily resistance or force of armes, without passing by any priuate or indirect means, did by the sole matter of his wisedome, waightines of speech, forcible reasons, enforcements, rebukes, and perswasions driue him cleane out of the Citie, and being expulsed (to the common peace, tranquilitie and suretie of the same Citie) did afterward by like demeanour, industrie, and circumspection, so preuent his purposes, so circumuent his policies, so turne him vpside downe, as he dared not, he could not, he shamed to perpetrate what so often hee had sworne, and so many waies intended: in which action of Ciceros, all these Oratorie parts are in like manner included. So likewise, for same one rare and singular point of Iustice another might be extolled, as beside common expectation exercising the same. A president hereof might bee the Lord chiefe Iustice of England in the time of King Henry the fourth, who was so strictly bent to the obseruation of iustice, as hauing one of the Princes

ſeruants arraigned before him at the Kings Bench barre, for a fellon, and being one that the young Prince greatly (at that time of his youth) fauoured. The Prince came to the barre, and at the Iudges hands required his ſeruant, who anſwered that he was the King his fathers priſoner, and ſtood there vpon his triall by law for his offences, that hee could not in iuſtice, nor would (by his pardon) deliuer him without his triall. The Prince moued with ſuch dental ſtroke the Iudge on the face, and would by force haue withdrawne the priſoner. The Iudge withſtood him, and aduertiſing him mildly of the offence he had done to the ſeate and place wherein he ſate of iuſtice, in ſuch ſort to ſtrike him, ſtoutly commanded him to Ward. Whereunto (vpon ſuch admonition) the Prince obeyed, and accordingly remained in durance, attending the aduertiſement and knowledge of his fathers pleaſure. Here might be a great contention, whether the worthie Iudge in his equall adminiſtration and execution of Iuſtice, without feare whereon ſtood the hazard of his owne life, being vpon him that was in ſucceſſion to become his ſoueraigne Lord, were more to be commended; or the Prince, in his ſubiection, and of all other moſt ſingular obedience, more highly to be extolled: the one daring to doe what was lawfull vpon whatſoeuer hazard, the other humbling himſelfe to authoritie, which hee might eaſily haue impugned: and yet both actions ſuch, as by many excellent Oratory parts ſeeme fit to bee inlarged. For no doubt there was as much vertue in the ones obedience, as there was excellencie in the others ſentence.

And as theſe, ſo the honor, worſhip, or wealth of any man, his deedes of charitie, either in Erection, conuerſion or repairing of any thing, whereby the Common-wealth is benefited, vertue furthered, or the needie prouided for, might be in like ſort aduanced.

Finally, Wiſedome, Iuſtice, Liberalitie, Courteſie, Chaſtitie, might each of them as things by themſelues, and of themſelues, without the perſon of any one be alike commended. Whereof I thinke it needleſſe to amplifie any further, ſeeing by the examples hereafter ſet downe, the learner may ſufficiently bee enabled in whatſoeuer, for thoſe cauſes he ſhall vndertake to proceed vpon.

An example of a laudatory Epiſtle, ſolely touching the perſon.

THE feruent loue, and entire zeale and regard, wherewith your L. euen in theſe tender and as yet vnripened yeeres, ſeemeth to purſue the vertues & honourable worthineſſe of the moſt renowned and famous, and the reuerend account, wherewith in your moſt ſecret imaginations you haue euer admired, & as it were emulated the higheſt progreſſions: hath moued me in recordation thereof (and the rather to deliuer vnto your L. the very true image and liuely counterfeit indeed of vnblemiſhed honor adorned with all princely and moſt ſurpaſſing noblenes) to propoſe vnto your view a paragon ſo peereleſſe, & of ſo rare & excellent performance, as wherof no hiſtorie hath the ſemblable, no region the match, nor any world hereafter may eſtſoones be ſuppoſed to produce the like. You ſhall not neede, my L. to ranſake volumes, to ſearch out the liues of the moſt honoured *Scipio*, amongſt the Romans, nor out of Greece to fetch *Themiſtocles* or *Alcibiades* from Lacedemon or Athens. Let *Hanibal* reſt with his predeceſſors, who ſometimes by vnbearded fortune did honour to mightie Carthage, and (before them all) *Achilles* and *Hector*, that made the fall of Troy ſo famous: And come we into our owne countrey, the land wherein our ſelues inhabit, the ſoile to vs natiue, and of all others moſt deareſt, and ſee you here my L. a Prince of ſo rare and incomparable worthineſſe, as your ſelfe will confeſſe throughout all the courſe of his life, to haue been of all others the moſt happie and vertuous *Edward*, my L. young *Edward* (ſo held in his fathers life) vnder whoſe raigne he died in England, ſurnamed for his noted excellencie, ſometimes the *Blacke Prince*. This is hee on whom Nature, Fortune and Vertue, to the intent to yeeld ſome apparant ſhew of their wonderfull and mightie operations, had aboue all others ſo eſpecially enriched with all kinde of wiſhed and moſt exquiſite perfections, as in that preſent ſeaſon, in which the delicacie of his aſpiring mind reſt vnto himſelfe the higheſt branch of honour frō out her loftie ſeate of dignitie, it was denied to any other whatſoeuer, to exceed: nay, but ſo much as to become partaker with ſo rare a paterne of the like fruites of vertue and neuer dying glorie. And to the end (in rehearſing ſome few of the many particularities of ſuch

Exordium, By inſinuation.
Allegoria.
Hyperbole.
Procataleyſis.
Epitheton.
Synonymia.
Anadiploſis
Narratio.
Hypotipoſis.
Praiſe of the Prince in general.
Epitheton.
Metanoia.

Metaphora. ſound and vncorrupted maieſtie) the radiant ſhining beames reſiant in ſo high a perſonage, may with more facilitie the ſooner bee diſcouered: wee will firſt begin with his originall and formoſt infancie, that by deducing from thence his complements of princelie excellencie, euen in the very mouth of his entombed graue, his bones may not be repoſed without an immortall recordation, and the fame of his vertue celebrated by an endleſſe memorie. Needleſſe were it my L. that I ſhould tell you of this ſtately Prince, that he were ſonne and heire in ſucceſſion to the moſt mightie & moſt renowned *Edward* the third, King of this noble realme of England, the moſt regarded vertues and inuincible chiualrie of whom, being then euery where ſo ſurpaſſing, and of ſuch redoubted force, as (were it not that ſuch memorable iſſue had ſprung out of his Kingly loynes, as wherewith the ſtates of the mightie were daunted, and Europe made to wonder) might hitherto haue remained of fame competent enough, to haue been compared vnto the mightieſt: but that I may rather impart vnto you, that as golde, in the riches and glorie of it ſelfe, beareth price and value with the moſt precious, yet hauing annexed vnto his porportion, a Diamond of ineſtimable beautie, valour and goodneſſe, becommeth thereby farre more excellent then before, more ſhining and glorious: ſo this ſoueraigne and puniſſant Monarch (admirable no doubt by himſelfe) yet hauing thus tied vnto the ſunne-ſhine of his happy raigne, the obſcurer and eclipſing glory of all other nations, the very Loadſtarre and direction of all other Tropheis, the Sunne it ſelfe of worthineſſe, and abſolute concluder of euery honourable enterpriſe: how could it be but that this prerogatiue of his muſt of force exceede, and goe beyond all others, when himſelfe, by the very chaire of honours ſelfe was ſo farre aduanced aboue any others? And albeit the high and kingly worthineſſe of ſo ſtately offſpring and parentage, might no queſtion in ſundrie ſorts yeeld great and mightie glorie to the iſſue: yet that it might not bee alleaged that in taking vpon vs to commend the perſonage of one, wee ſhould intimate the ſoueraigntie of the other, as it were by a defect of praiſe ſufficient, to ſupply the want of our owne, and that the honourable reputation of another cannot fitly bee ſaid to bee this mans worthineſſe, without by the branch of his owne deſert, hee had in his owne proper right moſt effectually carried the ſame.

Prætéritio.

Parentheſis

Parabola.

Metaphora.

Antimitabol.

Periphraſis.

Vnderſtand

Vnderſtand you then of him, that which al men deem moſt princely and honourable, and there is none, were it the ſtouteſt enemie that euer liued, but will moſt highly commend. This Prince, my L. who euen from the very cradle ſeemed to bee addicted to the knowledge, and feare of God, and very piety of a ſincere and Chriſtian religion (beſides that he was naturally ſo well formed and inſtructed in good documents as any might bee) became in thoſe very tender yeeres alſo, ſo apt vnto learning, as the match or like of him therein, was ſeldome or neuer in thoſe daies any where found, and in theſe times alſo may not eaſily be heard of. Inſomuch as of thoſe that then knew him very well, it certainly is deliuered, that being but of the age of twelue yeeres, his vnderſtanding & knowledge in the Latine tongue, was ſo perfect, his progreſſion in the Greeke ſo excellent, his skill and deliuerie of forraine languages ſo wonderfull, his princely towardneſſe in all things ſo rare and ſo plentifull, as many times moued all the regarders to admire him, but found none of all his aſſociates in the ſame exerciſes, that were able to follow him.

Now if wee ſhall come to his riper yeeres, and how therein hee profited in the towardly exerciſe and vſe of armes, beſeeming a Prince of ſo high and exſpected admiration, what could bee wiſhed in any one that in him was not fully accompliſhed. So comely, and with ſuch vncontrolled dexteritie could hee ſit, ride and gouerne his horſe, ſo couragiouſly, and with ſuch nobilitie could hee weld and vſe any weapon, either at tilt, barriers or turney, with ſuch high and wonderfull direction, ordered he all his complements to either of theſe belonging, as did well manifeſt the magnanimitie and worthineſſe of his minde, and what manner a one hee would afterwards become toward the beautifying of his countrey. A more plaine and euident demonſtration whereof, did at any one time in nothing ſo much appeare as euen then, when hee was yet in his minoritie. For when there was remaining as then, no ſigne or token at all of manly ſhew in his face (being neuertheleſſe of ſtature ſeemely and tall, and of goodly conſtitution in his body, well beſeeming the yeeres he then carried) alſo attendant on the mightie King his father in the warres of France: what things did hee there performe? what weightie enterpriſes, and thoſe beyond all expectation would he vndertake, in honour of his royall progenie,

Of his adoleſcēce.

Eroteſma.

was it not too too strange, that being in comparison of yeeres, as it were a childe, deuoid of so confirmed and ancient graffed experience, as beseemed the warres, he vndertooke notwithstanding at eighteene yeeres of age, with halfe his fathers power (by a most couragious desire of an euer-thirsting glorie, with condition and charge either there to eternize his death by an euerlasting memo-
Bis enthesis. rie, or backe to returne againe with triumphant gained victorie) to ioine with the whole and mightie power of France, and all the chiualrie thereof, where (to his immortall & surpassing high renowne) he attained vpon them, by the high permission of God, a most memorable Trophie? But why dwell I in these slender discourses (small
Mesiesis. God knowes, in respect of those mightie conquests by him afterwards atchieued) in detaining you from the sweete and ardent re-
Anuesis. membrance of the rest? If hee being yet sequestred in yeeres from any ripenes at all, when it was then to be supposed he most needed gouernment, could by such stately and inuincible valour, so moderate his great and waightiest actions, as to become at that verie instant so redoubted and famous: what might wee deeme of him afterward, being once perfectly established in all kinde of manlie directions, but that of necessitie hee should by many degrees exceede and goe beyond the formost shew of all his excellencies, and the greatest expectation that might be of all his progressions, and
Epanodus. so vndoubtedly hee did. For being once attained to mans estate,
His mans estate. hee grew immediatly to become a Prince, sage, discreete, politike, and wise in all his actions of rare and singular circumspection and prouidence, benigne: and of all others most fauourable and courteous: fortunate, and euer inuincible in the warres, liberall to his followers, and of a high replenished bountie to euery one, a very patrone & defender of innocents, absolutely fauouring alwaies
His outward actions. the right. Magnaminious as touching his estate and the high and waightie enterprises he tooke in hand, exceedingly feared abroad,
His inward vertues. wonderfully beloued at home, mixing alwaies the enterchangeable exercise of Armes, with continuall studie of learning. Of such rare modestie and temperance as is marueilous: In so much as the
Hypotiposis. King his father being here in England, when in the great fight of *Poictiers*, hee had discomfited and ouerthrowne in one day three mightie battels of the French, and taken in the last of them K. *Iohn* and his sonne prisoners: he was not puffed vp at all with the honor

of

of ſo ſtately and triumphant victory, neither grew he inſolent vpon the ſame, but entertained the King and his ſonne in his owne Tent ſo honourably, and therewithall with ſo great nobilitie and ſurpaſſing courteſie, as that hee neglected not to ſerue them himſelfe at Supper, and ſeemed verely at that ſeaſon in all things, to haue bin reputed in his owne intendment, as if he had neuer bin conqueror. The ſhew whereof ſo much increaſed his incomparable bountie: and ſo mightily honoured the eſtate of his victorie, as that the king then confeſſed, that to become the priſoner of ſuch a one, it could be no diſparagement vnto ſo mightie a Soueraigne as himſelfe, ſeeing that he was by the force of that only ouerthrow made companion of the greateſt Nobilitie that euer hee ſaw. Many Honourable parts could I here inferre vnto you of him (infallible arguments of his incredible modeſtie) for long after this, when this mightie Prince had atchieued ſo many and weightie honours throughout all France, as that the regard thereof made his name a terrour, and his becke a commaund to compell their Soueraigntie vnto his fathers obedience: hee was required by *Don Petro*, King of Caſtile, to help him againſt *Henry* his baſtard brother, who had then expulſed him vnlawfully, and vſurped vpon his kingdome. Whereupon hauing by the couragious endeuour of himſelfe, and his Knights, and by their ſole and onely proweſſe, brought downe the vſurper, and driuen him cleane out of the Countrey, (albeit his ſtrength was ſuch, and the admirable fauour of the people ſo great, as might eaſily haue inuited him, to the wearing of a Crowne) hee neuertheleſſe of a high and noble diſpoſition, holding it *farre more honourable to make a King then to be a King*, ſo farre foorth declared his temperance at that very inſtant (not commonly happening vnto euery one, eſpecially in cauſes of a kingdome) as that hee vtterly abſtained ſo much as to beare an appetite or liking thereunto, howbeit the occaſion was thereunto miniſtred by the breach of *Don Petro* in paiment of his ſouldiers: but to his immortall renowne, placed and reſtored therein againe the true and lawfull inheritour of the ſame, ſetling him (according as was intended) in his crowne and kingdome. Could there my L. in any one haue appeared greater arguments of Magnanimitie, Iuſtice, and Temperance, then was remaining in this Prince? And yet if continuall happineſſe in all worldlie attempts, if neuer ceaſing and eter-

His bountie & great humilitie.

His modeſtie.

Parenthesis

Sententia.

Parenthesis.

Meriſmus.

nized famous victories, if the commendation and honour done vnto him of his mightieſt enemies, if ſtrength and glorie of his countrie, and honoured titles of his victorious father, if confirmed leagues of diuers mightie Princes, Confederates and Alies, if feruent and of all others the moſt principall and ardent loue of his Knights, ſubiects and followers, if all or any of theſe might any waies haue induced him to the breach of either of theſe vertues, what wanted to the furtherance thereof, that in and vpon him, was not alwaies attendant and (as it were) continually powred. Was he not then wedded to honour, euen in his formoſt cradle? Did not *Fortune* immediatly acknowledge him, and confeſſe that hee was her darling? Seemed *Vertue* euer proud, but in his greateſt perfection? Grew *Fame* at any time ſo impatient as euen then, when (as the moſt conuenient harbour of all her worthineſſe) ſhe ſought out his dwelling? Agreed they not all with one voyce to abandon the ſtatelineſſe of all others, onely to be reſiant with him whom they held moſt charie of all others? Witneſſe among many other his more then ordinarie attempts, the three battels (then which no one thing throughout the world before or ſince became of more greater remembrance) by him in his moſt youngeſt yeres, ſo miraculouſly foughten, the one of them which was at *Creſſay* againſt the French, when hee was but eighteene yeeres of age (as you haue remembred) the ſecond at *Poictiers*, where died the King of Bohemia, and King *Iohn* of France became his priſoner: the third againſt the baſtard *Henry*, for the kingdom of Caſtile, where in one whole intire fight the ſame *Henry* bearing a mightie hoſte, was by meere ſurpaſſing valour and moſt worthie proweſſe of this Prince diſcomfited, and by maine force thereof expulſed his Seignorie. All which exploites, and many moe beſides, celebrating thereby his eternall praiſes, when hee had with greater glorie, then well may bee conceiued, furniſhed and finiſhed to the aduancement of his immortall dignitie: See death, deſpightfull death, who ioyning with the malignitie of the wicked world, hateſull alwaies to vertue, and ſatisfying euer to malicious enuie, bereft the vnworthie earth of his moſt worthie life. But how? Not as falleth out to euery common creature, deuoid of after memorie: for why? the ſoueraigne Commander of earth and skies, allotted it otherwiſe: neither beſeemeth ſuch ſtately paternes of honoured vertue, whoſe ſpirits

Allegoria.

confirmatio.

Hypotipoſis

Epiphonema.

Emphaſis.

Antipophora.

ſpirits carried with greater efficacie of aſpiring eternity, then thoſe whoſe duller conceits are adapted to more terrene and groſſe validities, ſhould be exempted their perpetuitie. And albeit in all the progreſſion of the wiſhed life of this mighty Prince, any one thing was neuer found contrarying, blemiſhing or in one ſort or other impugning his honour (one ſole impoſition or taxe contraried in his gouernment of *Gaſcoigne* excepted) yet in the higheſt eſtate of his happineſſe wherein he alwaies liued, was he neuer more happie or glorious, then euen in his very death. Inſomuch as he then died, at which time in moſt honour and higheſt top of all proſperitie, he was principally eſtabliſhed and chiefly flouriſhing: at that inſtant in which the type of his excellencie was in no one title or iote obſcured: at that very ſeaſon when in the whole courſe and practiſe of his life, hauing ſtill addicted himſelfe to ſound out the incertaine and momentarie pleaſure of the world, hee had by perfect triall found out the ſmall validitie and little affiance that was to bee repoſed in tranſitorie and fading glorie of the ſame. Euen then, when in the exchange of the eternall habitation (the incomprehenſible ioyes whereof no eye hath ſeene, eare hath heard, nor tongue can expreſſe) hee beſt knew how to leaue this wretched life, and to compaſſe the ſweete and wholeſome meditation of the other. Hee died (my Lord) as hee euer liued, vertuouſly and honourably, the determination of whoſe deceaſing corps, was preparation to new ioyes: and commutation of momentarie pleaſures, an aſſurance of euer flouriſhing gladneſſe. Thus, ſee you (my good L.) before your eyes, the moſt certaine and aſſured counterfeit of very true Nobilitie, furniſhed in the diſcouerie of ſuch a one, whoſe perſonage being in no kinde of excellencie inferiour, to that in the higheſt degree may bee of any other imagined: deſerueth by ſo much the more of all honourable eſtates accordingly to be embraced. Great is the ornament of praiſe, and precious the renowne that longeth to ſuch vertue: the diamond glimpſe wherof equalleth in beautie the faireſt, and dimmeth by the very ſhadow thereof the glittering pompe of the mightieſt. Beautie, ſtrength, comelineſſe fadeth, yea, the world decaieth, pleaſure vaniſheth, and the very face of heauen it ſelfe periſheth: Only ſacred vertue is immortall, ſhe neuer dieth, euer quickeneth, abſolutely triumpheth, and ouer all other earthly monuments euen out of the deepeſt

Commoratio.

Confutatio.

Synonymia.

Praiſe of his death.

Epiphonema.

Peroratio.

Ecphoneſis.

Articulus.

deepest graue for euer flourisheth. Liue therefore my L. vertuously, and die whersoeuer and whensoeuer, yet how soeuer honourably. My paper burthened with his long discourse, desirous rather to recreate then toyle your Lordship, enforceth an end. Recommending my humble dutie in whatsoeuer to your honourable acceptance.

The respects of this Epistle argueth in the personage of so noble a prince, haue caried in the matter thereof, the very shew of the highest and chiefest vertues, whereupon al commendation may be principally gathered. The nert hereunto shall be Vituperatorie also touching the person. Wherein as wee haue in the other, sought by all occasions and circumstances thereunto incident, what to the furtherance of such requisite commendation might be alleaged: so wil we herein imagine vpon what grounds or respects the occasions of dispraise, may as farre forth otherwise in any other qualitie be remembred.

An example of an Epistle vituperatorie, concerning also the person.

Exordium. Of the cause moning admiration.

SIR, the strangenesse of an accident happening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your hands. There was, if you remember, at your last being with me in the Countrey, a man of great abilitie, dwelling about a mile from me, his name was B. and if I faile not of memorie therein, we had once at a dinner together sitting (by occasion of a pleasant Gentleman then being in our companie) great speeches of him: the man I know is not cleane out of your conceit, and therefore I will cease in further speeches at this present to reuoke him. What generall hate the people bare him, and how ill he deserued from his first conuersing among them, you haue not (I am sure) forgotten, in so much as hee was called the Hell of the world, the Plague of the Common-weale, the Mischiefe of men, and the Bondslaue of the Diuell. And no marueile, for what iniurie might be conceiued, that was not by him imagined? what euill could there bee that hee shunned to practise? What mercilesse dealing that he would not proffer? What apparant wrong that hee ceased

Narratio.

Metaphora.

Erotema.

to

to inferre? What execrable extortion that hee cared not to commit? What villanie so damnable that hee durst not put forward? O God, it is incredible to thinke, and vnpossible to be surmised, how great, how forcible, how manifold, how mischieuous, how insufferable, how detestable hath been the originall progression, continuation, and determination of his most wicked and shameleſse life, and were it not that by the inceſſant outcries, continuall curſings, and horrible denuntiations of the innumerable multitude of thoſe, whom in his life time hee yoked, whom with his actions he feared, whom with the weight of his endleſſe wealth hee poizzed downe, that they durſt not then whiſper in ſecret, what now they openly diſcouer, whereby the force of the wickednesse being then ſecret, became not as now ſo open and apparant. I durſt not, me thinkes, of my ſelfe ſo much as ſurmize but the one halfe of that, wherein hee became ſo notorious: ſo rare and vnuſed are the euils, wherein he ſeemed to bee ſo throughly fleſhed. I haue wondered ſithence with my ſelfe many times, what ſoyle it might bee, or what conſtellation ſo furious, as effected their operations in prodution of ſo bad and vile a creature, at the time when hee was firſt put forward with liuing into the world: In the ſearch whereof I haue been the leſſe aſtonied, in ſo much as thereby I haue growne into ſome particular knowledge of his originall and parents. His ſire I haue vnderſtood was a villaine by birth, by nature, by ſoyle, by diſcent, by education, by practiſe, by ſtudie, by experience: His damme the common ſinke of euery rake-hels filthineſſe: the one of whom (after innumerable offences committed, whereby hee deſerued a thouſand deaths) was at the laſt for a deteſtable and a notorious crime burned peece-meale vpon a ſtage in Holland, and the other (after ſundrie conſuming and filthie diſeaſes, neuer able to rid her) was in like manner hanged a liue in chaines for a moſt horrible murther in England. Expect you not then, that the procreation and generation of ſuch an iſſue, muſt by argument of the Parents condition, ſort to ſome notable purpoſe? you doe, I know, and in truth how could it otherwiſe be likely. Now if heereby wee ſhould conceiue of his education, and how his childhood paſt away, being foſtered vp as he was, from one place to another, without any certaine abiding, but only *Cœlum omnibus commune*, the common habitation of the world. We muſt, no doubt, ſuppoſe that

Paradoxon. *Auxeſis.* *Epiphonema.* *Paradoxon.* *His parents.* *Auxeſis.* *Allegoria.* *Epanodis.* *Antiphraſis.* *Apoſtrophe.*

that hee ſaw much, knew much, practiſed much, ouerpaſſed much and was glutted with very much. And ſurely if I ſhould giue credit to ſome, whom I durſt beleeue, that knew him euen then when he was not much more then a childe, the very yeeres hee laſtly bare gaue not more aſſured teſtimonie of that hee now was, then the ſeaſon which hee then paſſed, did yeeld an inuiolable approbation what in time following hee would beome: for euen then, what rapine, what theft, what iniurie, what ſlander, what lying, what enuie, what malice, what deſperate boldneſſe, and daring to enter into any miſchiefe, was in him throughly planted. There was not (by report) any one thing whereby a man might afterward be coniectured to become infamous, but was in him fully repleniſhed. Credit me, I coniecture ſo manifoldly of the ſequel of his actions, as when I vnderſtand what hee was ſo ripely, I marueile that hee liued thus long ſo wickedly. But ſhall I turne here from, to his Adoleſcencie and ſhew what therein I haue heard? Truly it paſſeth all capacitie to be cenſured: and it is too too much to bee thought vpon. His pride, his boldnes, his ſhameleſſe countenance, his lookes, his geſture, his ſhew, his liuing, his conuerſation, his company, his haunts ſhewed ſtill what he was: There was no rake-hell, no ruffian, no knaue, no villaine, no cogging raskall, no hateſull companion, no robber on high waies, no priuie pilferer, but his hand was in with him, and that he was a copeſmate for him, no brothell houſe but he haunted, no odde corner but he knew, no cutter, but he was a ſharer with, no perſon ſo laſciuious, abiect, vilde, or diſſolute, but hee would be a copartner with. Yet after all theſe trades, haunts, ſharings, and partakings, he became at laſt to ſerue an old miſer, aged for his yeeres, and miſerable for his couetouſnes. The wretched old man (as each one fancieth as he liketh) conceiued ſo much of the odde youth, that he tooke him into his ſeruice, where, with bad attire, and thredbare diet, hee liued with him a pretie ſeaſon, ſomewhat more then quarter maſter. In the end (by whoſe theft God knowes) the man had a cheſt broken vp, and a little coyne and plate ſtolne, wherewith (becomming deſperate) it was deliuered, he hung himſelfe for griefe, and being now dead, left no iſſue or other heire, to ſucceed his wretchednes and double barred hoord, but B. his man, who being a ſtrong lubber, was by this time growne a ſturdie knaue, and would needs be counted a man, and thereupon he

His childhood.

Ecphoneſis.

Omnitoletõ.

Adoleſcencie.

Sinathriſidus.

Pariſon.

Brachiologia.

Ironia.

Metaphora.

Epitheton.

he became owner and intruder to his maſters pelfe, wretchedneſſe and miſerie. To reckon to you ſince, how he came into the countrie here, became a purchaſer, how he hath ſpent his youth, paſſed his old age, what libertie, extortion, wrong, crueltie, rapine, miſchiefe, and all kinde of villanie, he hath bolſtred, perpetrated, followed: what infidelitie, falſehood, reuenge, priuie guile, treachecherie, betraying the innocent, beating downe the poore, fatherleſſe and widowes: how much euill hee hath done, and what little good he hath deſerued, what ſhould I clogge my ſelfe with the remembrance, or trouble you with the rehearſall. It is too much, I am not able, I cannot, nay, it were vnpoſſible to performe it. What reſteth then, but that I haſten to the ſcope which in my formoſt purpoſe was intended, that hauing deliuered his ſhamefull life, I doe report vnto you his ſhameleſſe and vnaccuſtomed death. See then the incomprehenſible power and iuſtice of God, ſee the weight of his meaſure, ſee the wonderfull demonſtration of his ſecret iudgement, how of a careleſſe life enſueth a cankered death: of a wilfull liuing a wretched ending: of ſuch money miſers ſo manifold miſeries, as whereof I ſigh to thinke, and grieue to remember. The man ſomewhat before his ſickneſſe grew into an extreame numneſſe, in ſo much as hee that neuer luſted to helpe others, was not now able to helpe himſelfe, nor any cared to relieue him: afterwards fretting and fuming with himſelfe as it ſeemed, that notwithſtanding his great maſſe of money, and huge heape of wealth, none could be entreated with prayers, or hired with gifts, ſo much as to meddle with him, he grew into ſuch a frenzie, & conſequently, into ſo rancke a madneſſe, that hee fate ſwearing and blaſpheming, crying, curſing, and banning, and that moſt execrable, his lookes very grim, furious and changed, his face terrible, his ſight fierie and pearcing, they that ſaw him feared, and they that heard of it durſt not come nigh him. In concluſion, ſome that pitied him more then his deſeruing, and grieued to ſee that they could not redreſſe in him, cauſed a companie to watch him, others to prouide warme broaths, and in concluſion vſed all meanes poſſible to comfort him. But what can man doe to preuent the ſecret determination of the Almightie? For loe whileſt all men left him, and each one ſtood in doubt of him, a companie of Rats vpon a ſudden poſſeſt his houſe, his tables, his chimnies, his chamber, yea his very bed and

Allegoria.

His youth and age.

Aſyndeton.

Antipophora.

Tranſitio.

Proſonomeſis.

Hypotipoſis.

His inordinate ſicknes.

Meriſmus.

and his lodging, vpon which and about which, they were ſo bold, as in the ſight of the beholders they durſt appeare and come before them, and being ſtroken, aboade, and were killed and others come in their places. What ſhal I ſay, the ſight became ſo vncouth, as all men ſhamed, each one feared, and none durſt abide it: whereupon the miſer being left alone, thus pitifully died. The ſtench of his corps admitted neither day light nor companie wherein to bee buried! Two onely that were the conueiers of him, ſickened vehemently, and one of them died, the other is yet ſcarcely recouered. The matter hereof ſeemed vnto me ſo ſtrange, and therewithall ſo opportune to warne vs of our actions, conſidering how ſeuerely God puniſheth when he is once bent to correction, as I could not but deeply conſider of it, weighing with my ſelfe that ſuch as was his life ſuch was his death, the one being hated of many, the other not to bee tolerated of any. The circumſtance whereof, referring herewith to your deep conſideratiõ, I do bid you heartily farewell.

Epiphonema. His death. *Metaphora.* *Epilogus.*

Of Epiſtles deliberatiue.
Chap. 10.

THe nert vnto theſe laſt of this Demonſtratiue kinde are now the Deliberatiue: the firſt titles whereof in order ſuted forth, appeare to be Hortatorie, Dehortatorie, Swaſorie, and Diſſwaſorie. Theſe being, as I ſaid before, neerely affined together (ſauing onely that the Hortatorie and Dehortatorie are a little more vehement, ſtirring and pricking then the others, yet both conſiſting in well aduiſing and counſelling, the one by neceſſitie, the other as an inducement to things laudable and worthie) neede therefore in all ſeeming but one manner of direction in them to bée followed. You ſhall then vnderſtand that the ſeuerall parts in either of theſe Hortatorie or Swaſorie, to be conſidered, doe principally ſtand vpon a diuerſitie of affections, which nature, as it ſéemeth, hath from the beginning ordained, to be as it were ſtirrings or prouocations within vs, thereby to propoſe a direct and moſt ready way vnto Vertue, or to terrifie by like degrees, or withdraw vs from the purſuing of vices.

The motions or affects herein frequented, may bée ſaid to bée either

either of praiſe or miſlike, of hope or reward, or feare of euill to follow, of loue to well doing, or of hate vnto badnes, of emulation of others praiſe, glory, or reputation, of expectation theron depending, of examples or of intreatie. By laying out of all or either of theſe, as occaſion ſhall ſerue, conſiſteth the efficacie of all exhortation or aduiſing, pulling backe or diſſwading. Now how the qualities of theſe, or any other in generall touching the property they haue with Vertue or Vice, may for any turne bee allotted: I muſt as well for this Deliberatiue kinde enſuing, as for other titles whatſoeuer, the ſame hereafter requiring, wholy referre the learner to the places in the chapter proceeding the Epiſtles Laudatorie and Vituperatorie in all things to be directed.

As touching theſe particularities, which wee haue tearmed Motions and affects, let vs conſider if you will in ſeuerall, and ſee what efficacie by diſtinguiſhment of al their properties and parts they may beare in this writting. Praiſe, (no doubt) in matter of exhortation or ſtirring vp to wel doing is of moſt ſingular force, and ſo queſtionleſſe is Miſlike, when generally it may bee drawne from a regarded conceit of the greateſt and worthieſt, to the withdrawing from euill. For if wee ſhall but enter into, or conſider of our owne common paſſages: what is it, I pray you, that preferreth or diſallowеth, giueth grace or diſableth the actions and endeuours of men, but the ſpeciall allowance or miſlike that is euery where had of them? Is it not account alone that giueth encouragement vnto Vertue? Is Vertue ſo fullie aduanced in any thing as in the eſtimate praiſe and reputation, that is attributed vnto her? No ſurely. And this by inſight had into the very worſt and loweſt ſort of men ſhall you finde, that there is hardly any liuing of ſo baſe and contemptible a ſpirit, but that by Praiſe and commendation, hee may bee drawne vp to ſome liking of well doing. And howbeit the iſſues of mens actions doe at any time ſeeme to bee ſpotted with euill, yet deſire they at the leaſt wiſe for their reckoning ſake, that they might be eſteemed as good.

By this appeareth the ſingularitie of things excellent, in ſo much as nothing is, or ſeemeth rightly praiſe-worthie, but what is accounted good: ſo little reputation haue the perpetratours of euils, as that of neceſſitie they are compelled to ſeeke credit,

credit, by falsely attributing vnto themselues the name of good. How much more then true Praise and Mislike of things worthie, or to be despised, may by all likelihood be available with those of good spirit, to draw them to Vertues.

To applie now this praise in exhorting or counselling any one, it behoueth wee first conceiue what disposition, habiliments, or other matter of value are in him whom wee haue to deale with furthering or conuenient to such a purpose, whereunto wee would exhort or perswade him, and the likelihood of the same, greatly to put forth or commend: or if before time he haue behaued himselfe any waies well, we shall encourage him in praising of that alreadie done, and in shewing that the more excellent the thing is, the more difficult it is to be attained, for *Difficilia quæ pulchra*, and yet the difficultie not so great as the praise, glorie and recordation thereof, shall thereby afterwards be returned honourable.

Likewise, if the state of the partie doe serue thereunto, it shall not be amisse to put him in minde of his parentage, or that failing, of his Fortune. Vertue, Nobilitie of minde, Wit, towardnesse, his great expectation, abilitie, age, and Discretion, all of them no lesse requiring, but this with great modestie to bee deliuered, lest in seeming to preferre the certaintie of those vertues which are of good account to be in him, we doe not palpably glose with the partie, and as it were seeke to draw from his person or account, the things that neuer came nere him.

Now as Praise, and the laudable estimate of euery good action, together with the iust mislike of things euill, spurreth and egeth forward to great purposes, so very much thereunto preuaileth this other of Hope, not that which of a seruile and base humour or condition ensueth, which expecteth nothing that is frustrate of gaine, and performeth all endeuours by expectation of reward, but that vertuous kinde of Hope, which enableth to the perfection and absolute summe of all worthinesse, and whose limit is honour, reputation, estimate and account: A like companion whereunto is Loue, being a zealous affectation of things singular, which Loue produceth likewise in it selfe, not a mislike onely, but a burning Hate of things vile, contemptible, and vnbeseeming.

As

As theſe in themſelues doe each particularly thruſt forwards to goodneſſe, ſo that many times Feare, or doubt of inconuenience that may enſue, terrifieth or diſſwadeth from euils. Commiſeration of the lamentable ſtate of any one, prouoketh alſo ſomtimes to pitie, and diſturneth in like ſort many times from reuenge. Expectation, as well of Loue as of Hate, of good opinions as miſlike in compaſſing of any thing is not the leaſt. Shame and ignominie of the action alſo, the dependance whereof is oftentimes occaſion ſufficient of wel-doing, and bindrance alike, and withdrawing from purpoſes. But aboue all is the ſpurre of Emulation, whoſe force gathered by a certaine kinde of Enuie, of others proceedings kindleth flames of regard to aſpire vnto the like, but not that ſluggiſh and execrable enuie bred of moſt wicked and deteſtable malice, which when it ſelfe cannot, nor is able to doe any thing worthie, ſnatcheth and continually gnaweth on the deſerts of others, but that generous and noble kinde of enuie which diſcreet Nature and vertue haue inſinuated in our mindes, emulating by a feruent deſire to compaſſe, or poſſibly to go beyond what mightily by others hath bẽn performed.

The authoritie of Example is alſo very weightie, giuing warrant to any vertuous imitation that may be preſcribed. And laſtly, requeſts and intreatie whicheuermore preuaileth according to the writers credit or grauitie. Theſe being ſufficiently conſidered, we will now according to ſuch like directions, endeuor to ſute forth vnto you ſome particular examples.

An Example of an Epiſtle Exhortatorie for the attaining of vertue.

I Haue many times deſired with my ſelfe (good Coſen) to obtaine ſome neceſſarie meanes, whereby to manifeſt the great good will I doe owe vnto you, and in ſome ſort or other to giue you to vnderſtand, how much and how greatly I haue tendred thoſe good parts, that many times I haue ſeene and proued to be in you. And for as much as *Fortune* hath denied vnto me the eſtate, reputation and wealth, that many haue gained, and the moſt do couet, whereby I cannot if I would, beſtow vpon you ſuch riches and treaſures *Exordium.*

as might breede content vnto others: I am determined to impart vnto you, that, which vnto your present condition seemeth most
Paramasia. requisite, and wherewith vse and common experience hath heretofore inured me, in stead of wealth to giue you words, in stead of gold, good, for riches, reason, and in liew of liuing, to affoord you a louing and constant heart. And whereas I am enformed, that con-
Infinuatio. trarie to the expectation of some (who ouer peremptorily haue heretofore deemed of these your young yeeres to bee laden with looseneſſe, and led forward by libertie) you haue of your selfe, and of your own motion and free will, obtained license and allowance of your father to go to Cambridge, in mind to giue your self wholly to studie, and the sole fruition of learning, I mused with my selfe whether I might more commend the motion, or attend your perseuerance in the action that thereby you haue taken in hand, in so much as the memorie of the one cannot be for the worthines more permanent, then the glorie of the other, to your euerlasting com-
Auxesis. mendation will appeare to bee most excellent. It is reported of the mightie *Alexander* of Macedon, that hee was a King, that hee was puissant, that he was warlike, that he was famous, that he was a Co-
Meiosis. queror, and that he subdued the whole world: but when hee came to himselfe, to the conuincing of his own appetite, to rule reason by the square of right, he became a meacocke, a childe, an infant, what
Synonymia. should I say? he was no body. How much greater then he was, had the worthie Prince appeared, if, as the conquest of sundrie mightie kings, regions and prouinces, so in all other things tending to the suppression of his owne peculiar affects, he had bin no lesse or fully so much as *Alexander*. *Scipio*, the most renowned amongst the Ro-
Hypotyposis mans, and for his sundrie great exploits in Affrica, surnamed *Affricanus*, we doe reade, atchieued many valiant and incomparable victories, & were it but the sole battel which he fought (when Rome was now at wracke, her Nobilitie spoyled, and her glorie trode vnder foote, ready almost vpon any reasonable condition to bee deliuered into the hands of the enemies) in which he then freed his Citie, repulsed *Hanibal* by a mightie ouerthrow, and thereby daunted so far forth his pride for euer, as expelled from him all hope thence forward, at any time else to become a Conqueror: it could not otherwise bee said without question, but herein, yea in this onely action,

action, hee deserued eternall memorie. But was hee herein, thinke you, and for this only matter throughout all the prouinces recounted so famous? No assuredly. It was also his rare and most singular vertues otherwise, that fully perfected and polished the glory therof. It was his rare *Temperance*, *Modestie*, *Coutinencie*, and *Sobrietie*, wherein with wonderfull admiration hee exceedingly florished, and became extolled aboue all others. This was it, wherein more then *Alexander* he became regarded and famous. The conquests that by this meanes he daily made of himselfe, returned more glorie to Rome, more firme faith and reuerence, then the forcible progressions of all others his fatall ouerthrowes and victories: of so great and wonderful reputation is Vertue to all her followers. This being so, how can I then say, but in this your action, you haue of your self right well begun, how can I think, but aboue many others you haue therein very well deserued? Wherein should I augment your praise if not in that which you haue hereby so wel performed, the force, the operation and effect of all which, hath only consisted in subduing your owne appetite? Great commendation haue you won, I must needs confesse, & more then with common worthines haue you in this thing demeaned your selfe, but (my good Cosen) it is not enough to haue well begun in a matter, without also therin you do vse perseuerance. *Hanibal* knew well how to subdue, but he knew not how to entertaine his victories. As you haue alreadie in this your resolution gotten great good liking, so behoueth both for the preseruation of what already won, & to induce a perpetuall increase to the same, that you do euermore frequent and by earnest and zealous prosecution seeke still to entertaine the fruites thereof. Proceed then a Gods name, and goe on with good lucke in your enterprise, the more hardier and greater you finde the difficultie in attaining to vertue, the more vehement shall be your glorie, and the more honourable the reputation that thereby is purfued. For, what hath a man of all that may bee left vnto him in this world, whereof to vaunt himselfe, but the memorie of that wherein he hath most worthily trauailed. The rich reap possessions, which when thēselues are once passed away, are immediatly distributed to others. The pleasures of the world are momentary, & after we are once dead we perceiue them no more: Worship, honour and dignitie, perisheth

Antipopho-ra.

Epiphone-ma. Praise of the person.

Paræmia.

Exhortatio.

Confirma-tio.

euen in the very selfe remembrance. The reuenewes of the mightie when life is once fled, are no more to be tendred. Shall we then for *Antipopho-ra.* a number of fruitlesse vanities, (the regard whereof doth neuer last longer, then whilest we are in present vse of the) neglect the search of that which is of all others most permanent? No surely. So behoueth not such as your selfe, that of your ancestors haue had so *Ab æquo.* Praise of his ancestors. many good incouragements, beseemeth not the remembrance of their excellencies in you alone to be perished. Tis *Vertue*, beleeue me, that proueth *Fame*, and solely *Fame* that makes men immortal. All other meanes are feeble, as the originall from whence they are *A necessitate.* deriued is vncertaine. At leastwise, it shall many other waies stand you greatly vpon, to continue this course, in so much as by the Of expectation. emulation of the vertues of others, you shall thereunto be constrained, besides the loue and regard that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your Of loue and hate. entirely fauouring and carefull louing friends, who with great longing do attend the prosecution of your worthinesse, the ill conceit, malice and spite that some haue had towards you, whereby to *Hyperbole.* ouerthrow the good opinion of your father, who with greater greedinesse then Woolues themselues, with more enuie then the Crocodile, and farre more poyson then the Serpent, doe lie in wait but onely to hearken after the newes of your declination, and the dissolued purpose of your good intention. Finally, my dearest and best fauoured kinsman, I doe adiure you, pray you, and as earnestly *Epilogus.* Entreatie. as I can beseech you, by the very pure and entire loue of vertue, whereof you now shall become partaker: by the immortall fame thereunto onely awarded, by the care you are bound and ought to haue of your selfe, by all the kindred that hath tied vs in affinitie together, by all the loues and possible entreatie that I can, you doe persist, continue and remaine firme in this your intended purpose. In pursuite whereof you shall minister vnto your friends ioy and comfort, to your enemies shame and reproch, to your selfe praise and eternall regard, and to all sorts of your acquaintance occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifold greetings vnto your good selfe. I doe bid you farewell, &c.

Of

Of Epiſtles Reſponſorie. *Chap.* 11.

FOrasmuch as the knowledge of Letters Reſponſorie are as mᵉte to bee vnderſtood in the ordinarie occaſions hereof as any others: I deeme it not amiſſe amongſt the paſſages of theſe ſenerall titles of Epiſtles to ſort you ſwth alſo of them ſome particular examples, the better in their diſpoſition to enable the learner as occaſion may ſerue. Touching which, it is to bee vnderſtood that the matter of euery anſwere taketh his originall of a letter preceding, and dependeth principally on the parts thereof. The ordering whereof (except in Letters Excuſatorie or Defenſorie) is wholly exempted, the courſe in thoſe Letters preſcribed, and the obſeruation in theſe, is principally to conſider on what parts the Letter which ought to bee anſwered conſiſteth, or is chiefly grounded. Thoſe, howbeit it behoueth wee doe fully anſwere, yet ſhall you not (as ſome ignorant of wel-doing haue done) recite in your anſwere the whole circumſtance of the matter charged, verbatim in a manner as it is written before you, for that would brᵉde tedioufneſſe, beſides a ridiculous diſorder by ſuch meanes frequented, but you ſhall (if neede ſo vrge) capitulate the principall parts of euery ſeuerall matter charged, and thereupon frame you to anſwere the points in ſort as before you, ſhall be deliuered. Or ſometimes not nᵉding any rehearſall at all. If the points be but few, you ſhall anſwere only as the matter you haue in hand is to be deliuered. Or otherwiſe in this ſort. Touching the points in your Letter to be anſwered: for the firſt I ſay, or it is thus or thus, &c. In the ſecond it is ſo or ſo. For the third, in this manner or in that. Touching the fourth, &c. And ſo anſwere the parts by their number. By which meanes you ſhall both draw your ſelfe to a breuitie therein, and become farre more pithie in the matters you haue to write of, then otherwiſe can be expreſſed. And this being ſufficient for all matters hereafter, touching theſe Reſponſorie kindes, wee will now for the firſt example ſet you downe an anſwere to the Epiſtle preceding.

An example Responsorie to the last Epistle before remembred.

Prosonomasis. THE regard of your exceeding good will, and weight of your aduice and good exhortations (my very good Cosen) haue moued me many times to thinke on you, and to thanke you for the same, I take no little comfort of your great good liking of my determination, and that the endeuour thereof beareth so forcible allowance at your hands, as to reckon the same in so hie and great account, as you do, I did (I confesse) erre a while, but how? as a young man I went astray I grant, but not with perseuerance, for I reclaimed my selfe ere I fell, and stood vpright ere by ouer much weight I slided too farre in my purposes, *Errare est humanum, sed persistere belluinum.* The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecution thereof, I hope to vse such pursute as willingly by declination therein, I meane not to become offensiue to any. Feare you not sir, the account is alreadie set downe, for notwithstanding my greene yeares must yet of force continue their note of imbecilitie: This prerogatiue yet remaineth, that I may as I list adapt my opinion to grauitie. You shall (good Cosen) doe me a great pleasure, if as I am partner of your loue and entire affection, so I may sometimes be partaker with you of those exercises and sweete pleasures, wherewith your studie is frequented: I meane that with some discourses of yours you will now and then remember me. By expectation whereof, you shall often prouoke me to answere you. Thus assuring my selfe of that I neuer yet distrusted at your hands, your zeale and fidelitie towards me, I regard you as faithfull as I haue euer found you, and so will alwaies account of you, &c.

Dichologia.

Allegoria.

An example of an Epistle hortatorie, to the studie of learning.

Exordium. IT is no little pleasure vnto me, to consider with my self, my good N. the great trauaile, cost, and paine, daily employed by your deerest beloued parents, to induce vnto you the precious, and of all other most delicate and sweete pleasure of learning: the value whereof,

whereof, is without all estimate, and the comfort therein conceiued, in no wise to be comprehended: the louing regard of whom, and the most lamentable want of the other, when I doe see you either with some ill fauouring aspect not to incline vnto, or with some more then strange or vnused tearmes not to account of, I can not but grieue with my heart, respecting the linke whereby I stand charged to either of you, in so great apparance as I doe to behold the same. True it is, that you are a Gentleman, that you are heire apparant to large and very great possessions, that you are (for the yeares you beare) of comely and goodly personage, that you are in all things well accomplished, and euery way as beseemeth: but yet when I behold this fauour, this comelinesse, these accomplishments, and know you to be a Gentleman, and thinke vpon your large ensuing reuenewes and possessions, me thinkes there should yet bee an ornament of all these, and a thing of farre more goodly shew, and more surpassing value wanting the same, that might, if it were well entertained, adde more glorie vnto all the others, then the weight of the rest were euer able to purchase. For suppose that all these complements of yours are of large price, and very necessarie, as they are indeed, and such wherwith the state of man is greatly beautified, yet are they all but things pertinent vnto the bodie, by force whereof (setting onely our shape aside) we doe communicate in euery thing with beasts, for with them we liue, we moue, we goe, we eate, and enioy the sensuall appetite of inward or outward abilities. But by the benefit of learning of knowledge, of skill, wee make difference of things, and are onely thereby in our selues distinguished from beasts. And if a man which is the principall worke of God, was from the beginning a chosen creature indued aboue any others, and therefore pointed to excell and goe beyond all others; how much more needfull shall it bee fore euery one according to such appointment to preferre and put forward the vse thereof vnto his owne profit. And seeing as well by the ordinance of God, as common vse of reason, whereby wee are gouerned and led, euery man is induced to propose vnto himselfe the exercise of things that are good and honest, and that the same also among these, which maketh a man neerest to his Creatour in perfection, is of all others the most to be desired: how much auailable then and important is it to euery man to be frequented with learning,

Insinuatio.

Propositio.

Merismus.

Procatalep. sis.

Synonymia.

Asyndeton.

Paradigma.

Commoratio.

ning, the vse whereof freeth him of common ignorance, and ma-
Ab honesto. keth him capable of the high and loftie mysteries. And if in any studie whatsoeuer, the reputation of honest & good is to be sought for, what I pray you then learning, may bee iudged more honest, which having with it a certaine kinde of diuine and sacred originall, hath from the beginning of the world, been with all men in
Allegoria. greatest price and estimation. What may bee deemed more good then that which from very Asses and blockes, and (if it were lawfull to say) from bruite men and beasts also themselues maketh distinction, and without the which, there were left vnto vs from such, no place at all of difference. What then that can be said to be more honest, which draweth a man vp to the diuine contemplation of the sacred Maiestie, to the knowledge of high and heauenly things, of worthie and honourable vertues, and being sequestred by the want thereof, hee becommeth no otherwise then as a hogge, still groueling on the earth, searching onely wherewith to fill his belly, neglecting in the meane time the expectation or regard of any other stately or eternall Soueraignty. Now therefore, if the vse learning, as the thing of greatest account and most worthie, is heere set downe to bee so generally commended to all
Synathrismus. sorts of men, how much more consonant and agreeing is it then to
Antithesis. the reputation of a Gentleman, who by what distance so euer hee is measured in capacitie, minde, order, state and gouernment from any other common or ordinarie person, by so much the more ought hee in all endeuours to aspire and seeke to goe beyond
Etiologia. them. For whereas all other men in their seuerall vocations are for the most part, as it were withdrawne from the speciall notice and eye-marke of all publique administration and gouernment: the Gentleman contrariwise, the more worthie and noble that hee is in calling, the more neerer is hee to that aduancement whereunto by nothing so much as learning hee is enabled to bee preferred. For what profitable member can hee be in such a place, whose ignorance is farre greater then his wit, and whose knowledge is lesse then the least of that, whereof hee ought to take notice and expe-
Epanodos. rience. And seeing learning is of all other things, a store-house so plentifull and precious, as whereof the wise man maketh his treasure, the poore man his riches, and the wealthie one his pastime and pleasure, shall the Gentleman who in all other things, by Nature

striueth

ſtriueth to bee excellent, bee in the greateſt action of all others ſo careleſſe and negligent? Admit that you will heere alleage the tediouſneſſe of ſtudie, and a certaine impoſſibilitie almoſt to attaine thereunto, I muſt anſwere vnto you againe, that this commeth not of the labour thereof, which to thoſe that willingly aſpire to the delicate taſte of the ſame, yeeldeth great facilitie with pleaſure to bee receiued: but to a ſlothfull and ſluggiſh endeuour and diſpoſition. Farre be it therefore (good Sir) that you being a Gentleman in all other things ſo towardly, and the ſonne of ſuch a one as you are, ſhould with the touch of ſo great a blemiſh, bee ſo throughly ſtained. So worthie a diſcent, as whereof you are deriued, ſuch infancie and child-hoode wherein ſo worthilie you haue been trained, ſo great loue and charge of parents wherewith you may be animated, doe inuite you farre otherwiſe, and to a more excellent purpoſe. Let the ſweete and yet vnknowne delight thereof prouoke you, the praiſe and commendation ſolely to vertue appropriate and belonging, once pricke you forward, the honour and aduancement thereby continually happening egge you. And if none of theſe preuaile, yet the riches and reward farre greater then any earthly treaſure, which are thereunto incident, tie you to a deſire thereof. Thinke of the worthineſſe of thoſe, who by how much the more noble they were in birth, by ſo much the more zealouſlie they haue trauailed, not ſhunning any labour, ſweate, tediouſneſſe, ſcorning, yea bondage it ſelfe, whereby to compaſſe vnto themſelues the glorie and rewards annexed to the dignitie hereof. And if no other remembrance may bee ſufficient to eſtabliſh you, regard yet your liuing father and grandfather, the one of whom neglecting his eaſe and quiet at home, trauailed all France, Germany, and Italy, to the intent to attaine vnto the greatneſſe of that whereunto you are ſo hardly perſwaded. Neither thinke I that you in whom all other good actions doe ſo plentifully flow, will herein alone with a little labour be terrified: Wherefore my good N. I eftſoones entreate you againe, and againe, by all the loue you haue ought to your name, fame, parentage and ſtock, and by all the expectation that in them, or any of them, is of your happineſſe conceiued, you will proceede in this purpoſe: the weight whereof, beſides the commoditie and pleaſure redounding

Paramolo-gia. *Epiphone-ma.* *Auxeſis.* Dignitie and zeale of others. *Auxeſis.* By exãple. *Peroratio.*

to

to your ſelfe, ſhall vnto your parents and all others returne moſt comfortable and pleaſing. All which recommending to your courteous conſideration to bee entertained, I doe herewith take my leaue, &c.

Another example Hortatorie, wherein an honourable Gentleman is egged forward in the profeſſion of Armes, ſeruice of his Prince and Countrey.

Exordium. SIthence the time of my little abode heere in London being ſcarce twentie daies, vnderſtanding of the being in towne of my Lady your mother, I repaired thereupon to her preſence to viſit her: there did I receiue notice of your being in Ireland, and that vpon your honourable behauiour, and good ſeruice there done: The L.D. did not onely teſtifie the ſame by his owne handwriting vnto diuers of the priuie Counſell, but alſo in eſpeciall letters beſides commended the weight thereof, vnto the regard of her moſt excellent Maieſtie.

Inſinuatio. By praiſe of the action. I did not a little reioyce to ſee that in ſuch young yeeres wherein commonly falleth out a contempt of all excellencies, and a fantaſticall deſire of counterfeit vanities, you could (beſides the common trade and cuſtome of the world) addict your ſelfe wholly vnto ſo weightie and honourable an exerciſe, as by labourſome trauaile in the ſeruice and honour of your Prince and Countrey, to put forward your ſelfe ſo timely. Credit me, it is not a little pleaſing vnto me to thinke thereon, neither ſtandeth my affection ſo ſlender vnto your fathers off-ſpring, but that I muſt euer hold the reputation of their well doing, an aduancement to my imaginations, and the ſound of their good ſucceſſe the very harmonie of mine inward ſoule.

Parentheſis Epitheton. *Metaphora.*

It is no new thing, I confeſſe, euen in theſe daies to ſee a Gentleman honourably deſcended as your ſelfe, and of like worthie education, to attaine vnto learning, to become practiſed in Armes, to put forward themſelues in ſeruice, but to continue with reſolution, to performe it with labour, to atchieue it with valour, to beare it with honour, heere is the excellencie, this is the rareneſſe, hence ſpringeth the noueltie.

Buxeſis.

Vertue

Vertue retaining yet her ancient Maieſtie, though not purſued as in old time, with ſuch wonted vehemencie, hath three entrances, leading directly vnto her beautifull paſſage, by the ports whereof, whoſoeuer is deſirous to attaine her, in her pureſt and moſt glorious eſtate, muſt of neceſſitie enter. Firſt *Fortitude*, whereby hee muſt be enabled to endure whatſoeuer labour and trauell to be impoſed, accounted nothing difficult, to the end and ſweete reward whereof her excellencie is appropriate. Next, *Magnanimitie*, which by a vehement and haughtie deſire, reacheth vnto things moſt excellent and of higheſt and ſtatelieſt value, not regarding the hard, tough, and maine force of the paſſage, with what purſuite ſoeuer it muſt be followed, ſo be it by ſuch meanes it be wonne, and the glorie thereunto due, may at laſt be attained: the reach whereof, tending to the laſt end & ſcope of all his determinations, ſweeteneth all manner of trauell, and enduceth therewithall a contempt of whatſoeuer leſſe valued or hindring, to the worthineſſe of the ſame. Then *Longanimitie*, enabling by great conſtancie with rare and accuſtomed patience, to awaite and endure the end, neuer giuing ouer vpon whatſoeuer aſſaults, till the determined ſcope be by all kinde of induſtrie fully and perfectly furniſhed.

Hypotipoſis. Vertue hath three entrances.

Fortitude.

Magnanimitie.

Longanimitie.

For this cauſe, the moſt renowned part of *Vertue* is ſaid to be excellent, for that many doe contemplate her a farre off, but few or none at all doe almoſt come nigh her, as perfectly to ſee and diſcerne her, in ſo much as ſome, nothing regarding the ſingularitie of that, whoſe ſweetneſſe they neuer taſted of, become forceleſſe of the purſuit of ſo diuine an excellencie: and ſome others ſauouring a little the daintines thereof, yet ouer reached with the tediouſnes of the enterpriſe, and hindred by the oppoſition of a thouſand vanities, are ſo aſtoniſhed in the firſt onſet, as being therewith ouercome, doe by and by giue ouer their purpoſes.

Etiologia.

Now therefore my C. if you bee a right ſauourer of Vertue indeede, it behoueth that by theſe poſſibilities you doe (as a faithfull regarder of her diuine and ſacred eſſence) onely ſeeke to purſue her, and that with ſuch and none other reſpects, and to no other end and purpoſe, but for the ſole fruition of her ſtately and immortall deitie.

An exhortation to vertue.

Meriſmus.

The time now calleth you forth, your Countrie and ſoile wherein you were borne and nouriſhed inuiteth you, your praiſe already gotten,

gotten, and hope of renowne euer after to follow, perſwade you, the honour of your houſe and parentage conſtraineth you, yea euery of theſe ſolely and altogether doe exhort and commaund you, that becomming the ſelfeſame you vowed, and they long ſince haue looked for, you doe now ſhew your ſelfe ſuch as was promiſed, and wherein the expectation firſt conceiued of you, may in no wiſe be fruſtrated.

Clym.tx. Conſider I pray you that the reward of vertue is Honour, the guerdon of honour, Fame, the ſcope of Fame, eternitie, ths ſeate of eternitie, immortall and euerlaſting glorie. In liuing in the ſeruice *Antiſtrophe* of your Prince and countrie, the profeſſion you haue taken in hand is honourable, the charge honourable, purpoſe honourable, and the end and ſucceſſe therof muſt needs be honorable, it behoueth then that your continuance therein and your owne deſerts bee alſo deemed honourable.

Metaphora. Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of Vertue, you were entertained with Honour, you became apprentiſe to Fame, and it was affirmed (that being with loyaltie demeaned) you ſhould at length receiue the reward of euerfloriſhing glorie. It is (beleeue me) no ſmall mat-
Commoratio. ter, that being a particular member, you are put foorth as a piller, vpon the proppe whereof repoſeth one part of the weight of the Common-weale, that the ioyes of your whole countrie are fixed vpon your wel-doing, that in purſuite hereof your priuate cauſe is not your owne, (the ſecret reuenge whereof) may happily turne to an infamed miſchiefe) but the cauſe of the common good, the publike matter of all, and that whereof the ſcope is of all others moſt famous and honoured.

Of right and meet. Being entertained in a ſort as you are, you ſhould highly wrong the opinion of a great many in drawing backe from that wherein you haue been alreadie ſo worthilie behaued, and in becomming leſſe then that whereunto in your cradle you were at the beginning
Auxeſis. ſo principally ordained: for vnſeemely were it that you ſhould not haue been hereunto at the firſt committed, vnlawfull not to haue perſiſted, and diſhonourable (in due ſort) not to ſee it accompliſhed.

Of exãple. Proceed then my C. in that whereunto your vertue, your paren-
Paradigma. tage, your ſoile, and your fidelitie haue called you, think what, how much,

much,and how greatly it importeth you,that hauing had so many of your ancestors since their first originall,who haue been deemed so worthie, it fitteth not your selfe alone (in so important actions, concerning especially the honour of your Prince and Countrey) to be found otherwise then equall vnto them in the highest qualitie. So and in such manner,and by such kinde of meanes haue the most ancient and renowned Worthies of the world become to be tearmed honoured and mightie. So *Epaminondas* and *Alcibiades* among the Grecians, *Æmilius Paulus*, *Fabij* and *Scipiones*,among the Romans,haue bin deemed most stately. For such cause the acts of your predecessors and nobilitie of your deceased father haue bin registred with the most worthie. O so sweetly might it sound from out his breathing ghost vnto your liuing eare, that excellent verse of *Virgil*.

Epiphonema.

Paradigma.

Prosopopœia

Discepuer virtutiem ex me verumque laborem,
Fortunam ex alijs.
Learne vertue (Child) of me and labours true,
But Fortunes chance,from others doe pursue.

The signification whereof, what other thing may it else import,but that betweene them who being neuer eternized by any memorable action, as hauing confounded their liues with obscuritie and such as neuer was borne, there resteth in manner no difference at all. *Ardua virtutis est via:* Tis labours force that maketh way vnto vertue: great matters vnto the furtherance of her are but easie, the meaner,trifles; the lowest of no value. To ouercome others by vertue is a thing most honourable, but in pursuite thereof to be conuinced of any other, is a thing most vituperable. You are now brought by Fortune into a straight passage,whereby of necessitie you must either by reputation of most excelling worthinesse finish the iourney, or recreant and discomfited, confesse the vttermost of your imbecilitie. But what doe I conferre vnto your view the notes of such and so many doubts and hazards, knowing a minde insinuate in your selfe by nature, that could neuer so much as thinke or imagine of things contemptibe,or of any vile or seruile qualitie at all? truly for no worse meane, nor to any other end or purpose, but thereby to egge you forward by all kind of

His parts

Sententia.

Auxesis.

Dialysis.

Antipophora.

of poſſibilities, to the encreaſe of your higheſt worthineſſe, that by how much the more you ſhall goe about to excell any others, by ſo much the more greater you may bee commended and extolled aboue others.

Parmia. Eaſe and ſecuritie are two pernicious enemies of euer floriſhing glorie, and induſtrie preuenteth all cirumuention, which either by ſloth or negligence may bee impoſed. The victorie is not any others, but your owne, nor the honour to any other appertaining but vnto your ſelfe. Be therefore ſuch incontinuance, as may fully bee anſwerable to each part of your nobleneſſe, and God who is the Creator of all things, and fauourer of each worthie enterpriſe, bleſſe your endeuours with the ſuſtentation of vertue, which is euer permanent. At B. this of, &c.

An Epiſtle Swaſorie, wherein a Gentlewoman is counſelled to mariage.

Exordium. THE extreame griefe wherein my ſelfe was a partaker with you, of the death of your late husband, would not ſuffer me (good Miſtreſſe E.) at my laſt being with you to deliuer what then I thought meete for your eſtate, and ſithence I haue more at large *Inſinuatio.* conſidered vpon to bee for your profit. And albeit your ſelfe are, I know of diſcretion ſufficient, and the number of your friends of regard competent, both to conſider and counſell, what vnto your preſent affaires may bee deemed moſt correſpondent: yet may it not bee ill accepted, if my ſelfe of a great many, that haue wiſhed well to your perſon, and fauoured euermore your good condition, doe herein alſo among the reſt, put forward my meaning, and perſwade you thereby vnto that, which (though not alreadie may bee fitting to your inſtant liking) yet to your preſent *Parentheſis* behooſe may returne no queſtion of ſoundeſt and beſt conſideration.

And firſt, I deeme it not impertinent to referre vnto your knowledge what I haue throughly conceiued with my ſelfe of your be- *Meriſmus.* ing, *viz.* that you are a widow, a Gentlewoman of very worſhipfull parentage and diſcent, the wife before time of a Gentleman of as good reputation as liuing, as good alliance as credit, that you are knowne to be modeſt, diſcreete, wiſe and well gouerned, that you

are

are and ought to be warie in your actions, and ſuch as whereof the babling multitude may reape no aduantage, and finally that by reaſon of the ouerhaſtie determination of his life (whoſe continuance might haue ridde you of innumerable cares) you are peſtred with ſome troubles, the moſt part of your liuing in ſuſpenſe, and that whereof you deeme your ſelfe moſt aſſured, hanging vpon ſo many hazards, as hitherto remaineth doubtfull, in what ſort you ſhall compaſſe it, or with what liking to your ſelfe you may happily ouerpaſſe the ſame.

Touching the firſt, I warne you not that according to your preſent eſtate, yon doe minde what you are, what you haue been, of whom you are deſcended, and in what ſort you may beſt prouide with warineſſe, to deale for all theſe: but drawing to the latter, and weighing on what tearmes you ſtand, how hardly you are beſtead, how ſlender meanes to auoide it, I repute him not the worſt welwiller, that could aduiſe you with contentment and little hazard, in what ſort you might beſt endeuour in all effects to anſwere it. It is reported vnto me, that by the procurement of ſome, fauouring your aduancemēt, there is now proffered vnto your liking a young Gentleman, vertuous, diſcreete, and well ordered, the ſonne and heire of a worſhipfull Knight, on the choice and regard of whoſe parents, dependeth the beſt aſſurance of your whole portion, in whoſe condition and behauiour, albeit you finde no one thing to be comprehended, yet diſclaime you to be married, you will heare of no ſuters, there muſt bee in your preſence no ſpeech at all of liking, and you meane not ſo ſoone forſooth to ſet forward for a husband. *Narratio.* *Synonymia.*

The courſe you doe take herein, ſeemeth in my opinion verie euill, inſomuch as contrary to that, which both your yeeres, your eſtate, your liuing and preſent occaſions doe require you forciblie are endeuoured to make ſo vndiſcreet and ſetled a reſiſtance. Why La. doe you thinke it profiteth at all, the deceaſed ghoſt of him that loued you (a young Gentlewoman as you are, ſcarce exceeding twentie yeeres) to liue thus ſolitarie? Hangeth the cenſuring of your modeſtie, and acceptance of that which your beſt friends doe wiſh for, and the wiſeſt doe allow of, on the tatling humours of common ſuppoſes? if it bee deemed once fit for you to marrie againe, and that vpon the warie and circumſpect choice thereof dependeth *Merismus.* *Erotema.* *Commoratio.*

pendeth a manner of neceſſitie, and that now, before any one of yours almoſt ſuſpected it, the plenty of that might be charily wiſhed for is laid alreadie into your boſome, behoueth the reſpect of a little time, which (being ſooner or later, ſo it bee performed with modeſtie and anſwered with diſcretion) mattereth not all to detaine you ſo much, as thereby you are not able to ſee into your owne profit? Is it not, I pray you, a purpoſe honeſt that is tendred? Is it not a matter lawfull to be accepted? Is it a thing vnmeete for your preſent yeeres at this inſtant to be reputed? Nay, is it not all in all whatſoeuer, that in the beſt ſort, as the caſe now ſtandeth, may vnto you be offered? Why then abſtaine you the entertainment of your owne good? Why draw you thus backward from your owne aduancement? Why ceaſe you to accept that, whereunto in the end you muſt by meere force bee compelled? If you will beleeue me in any thing, or doe ſuppoſe the weight of my credit to bee auailable vnto you in ought, I would aduiſe you in other ſort, conſidering that by declining from a ſelfe-opinion of that whereunto without any manifeſt reaſon you are induced, you ſhall doe moſt good vnto your ſelfe, and giue occaſion to them that loue you, to thinke that by ſo doing, their good counſels haue happily preuailed with you, and wrought ſuch aduancement vnto you, I haue thought with my ſelfe many times ſithence the death of your huſband, how much imported the vnſetled reach of your liuing to be renued in match with one of good calling: ſee now God and Fortune more fauouring your hap, then your ſelfe, your owne well doing, haue ſent you ſuch a one, as of whom you might vaunt, & iuſtly in all things bee occaſioned to account of. It now appertaineth that either by fond ſelf-will, or too much vnkindneſſe, you ſhake not off from you the formoſt occaſion of your ſucceeding happineſſe. I reck not what of the common ſort (more of ignorance then wit) may in ſuppoſe of the haſtie concluſion be in ſecret alleaged, their errors like their fancies, are as incertaine as peeuiſh. Be you only herein perſwaded, to what moſt of all beſeemeth you, and thinke that both in the weightines, and regard attributed to his and your owne worthineſſe, you can for the preſent frame your ſelfe to nothing, that your eſtate may returne ſo commodious, whereunto though no other matter at all enioyned you, it were ſufficient that ſo forced a neceſſitie conſtraineth you, to which the regard

Parentheſis

Auxeſis.

Procatalepſis.

Vtilitie.

Neceſſitie.

regard of your ſelfe and your owne good fortune willeth to obey. Longer could I debate vnto you the great liking of many, conceiued of the partie, to the deliuerie whereof by the report of your neereſt kinſmen, I doe ſolely referre you, only ſtudying in this, and whatſoeuer elſe I may, by all endeuours to pleaſe you, whereof praying you to be moſt aſſured, I doe in all courteſie leaue to detaine you. At B. this of, &c. *Epilogus.*

Another example of an Epiſtle Swaſorie, perſwading the carefull acceptance and regard of one brother to another.

THe ſound and entire familiaritie wherewith your parents in their life time ſometimes entertained me, and the neerenes of neighbourhood twixt both our friends, & long education wherin ioyntly wee haue conuerſed together, moueth me at this inſtant ſomewhat to write vnto you in reſpect of the reputation, credit, and account that in the world you now beare, and alſo the rather to win you to the regard of that, which to the eſtate of your preſent being, and worthineſſe of your parents, might bee found meeteſt and conuenient. *Exordium. By inſinuation.*

It is giuen me to vnderſtand of a younger brother you haue here in London, who at the time of your fathers death being committed to your charge, is for the default of maintenance, badly inured, worſe trained, and moſt perilouſly by all kinde of likelihood (through ſuch ſufferance) in the looſeneſſe of his liuing alreadie hazarded. *Narratio.*

I wondred not a little when I heard it, and ſo much the more was the matter troubleſome vnto me, in that reſpecting it was not told in ſecret it ſeemed by the lookes and geſtures of the whole companie that heard it, your good demeanour thereby was very hardly cenſured, for that ſtanding in ſuch caſe of credit as you doe, your wealth ſo abundant, and your parents ſo well accounted of, you would in this ſort, and in that place of all others ſuffer him to wander careleſſe, whom you ought to the contrarie to haue conſtrained, by any poſſible carefulnes. How ill beſeeming it is both to you and yours that it ſhould ſo fall out, you may by ſuppoſes coniecture. For my part, it grieued me when I heard it, and I was *Liptote.* *Proſopopœia.*

not quiet till I found conuenient time to aduertise you of it. And if my opinion may at al preuaile with you, you should quickly call him home from hence, and see him more better to be prouided
Merisinus for, and more worthily trained. Consider I pray you, the life hee taketh in hand, befitteth not such a one, whose originall was so honest, is ill beseeming the younger brother of your selfe, vnworthie his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behauiour, or the greatnesse of your liuing. You are to remember that he is yet very greene, nowe pliable to
Parabola. whatsoeuer may bee impressed in him, as chafed waxe apte to receiue any figure, like vnto a newe vessell to be seasoned with what-
Allegoria. soeuer liquor, what hee now taketh taste and sauour of that hee holdeth, what habit you nowe cast vpon him, the same shadow hee lightly beareth. Great cause haue you therefore now to be warie how and in what sort he liueth.

Congeries. Your industrie, your brotherly care, your loue your especiall regarde and kindnesse it is, that must be ayding in this, you and none
Emphasis but you are the man on whom hee relieth, you are to prouide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *dutie*, yea verie *piety* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which let (I pray you) my wordes become thus much regarded vnto you, that herein as in all other things you performe that beseemeth you. Longer
Peroratio coulde I occupie my selfe to trauell in this action with you, but that I deem it (more then impertinent) any further therein to require you. Greeting your selfe manie times in my name, I bid you therefore farewell. From my house in B. this of &c.

Of Epistles Dehortatorie, and dissuasorie. *Chap.* 12.

VNnecessary were it to wade further in either of these titles hortatorie or Swasorie, the examples alreadie laide downe being for the sufficient, wherefore wee will now passe vnto the contraries of these, being Dehoratorie and dissuasorie. The partes and places exhorting or perswading hauing as you see beene

beene drawne from the qualities of praiſe, fortified in diuers ſortes, as well by the *perſon*, by the *actions*, as by the *thing* it ſelfe, where vnder was comprehended what might be called *honeſt* or good: So thoſe on the contrarie part pulling backe or diſſwading, ſhall by the vnhoneſtie of the action or thing as before hath bin ſaid, and by the indignitie, vntruſtines, wickednes, inſufferablenes, hate, miſlike, contempt, or hazard of danger, reputation or good name that thereof enſueth, be euer more meaſured.

In the handling whereof it is tolerable, by all ſortes of arguments, to infer and obiect any thing to the diminution or defacing of that which wee goe about to impugne. Yea, if need bee, to inuert the good alſo that in ſuch a perſon may be ſuppoſed vnto a worſer ſenſe. As if in deharting or diſſwading a man from infidelitie towards his country, I might firſt touching the action tender vnto him, how vnnaturall the cauſe is hee taketh in hand, being againſt his native ſoile. How vnhoneſt, by laying out the quality of the offence, how vniuſt, in reſpect that it is againſt his allegiance to his Prince, how impious, in that it retaineth no pietty, turneth to the diſturbance of a quiet ſtate, and breedeth the ſubuerſion of all peaceable gouernment, how inſufferable, by reaſon that good and wholſome lawes are therby infringed, all ſortes of honeſt and good men wronged, and conſequentlie the common wealth by ſuch meanes topſie turuie turned.

For the Perſon if he were at anie time of worth I might ſhew then the indiginitie, or beſeeming of ſuch a thing vnto him, for that actions of ſuch kinde are alwaies vnto the noble and beſt endued mindes vtterly repugning. And ſo thereupon if in him there was euer reputed any wiſdome, I might diuert it now vnto folly, his Fortitude I might challenge to be Temeritie, his moderation crueltie, his ſtoutnes arrogancie his haughtines pride, his Freedome looſnes, and conſequently, for euery other vertue induce or lay downe vnto him a contrary vice, reſpecting that by committing of actiones ſo vile and contemptible, all properties whatſoeuer of former eſteemed worthines doe vtterly loſe the parts they haue of good, and immediatly are diſturned therewithall vnto euill.

And as in Epiſtles Exhorting or Perſwading, the intended vertue of goodneſſe of euery thing is more amplie ſet forth by the

oppoſite euil: So in theſe of withdrawing or diſſwading the intended euil by the oppoſite good, is euer made more hateſull. Beſides, as there be ſome things that are erpreſly good in themſelues or erpreſly euill, ſo are there ſome things that for themſelues are helde indifferent. In theſe, to perſwade or withdrawe, there is a prette ſkill to bee vſed, in which the diſcretion of the writer may not paſſe vncommended, whereof (for ſo much as to a learner they may happely paſſe vnregarded) I intend in this chapter to affourd ſome application. For things alwaies known to be of themſelues either good or euill, there is no great cunning to make a ſhew of them as they are: but of things which either by times, by liking, by place, by allowance, by converſation may bee deemed good or bad to bee commended or diſalowed, in the ſetting foorth thereof appeareth both ſkill and diſcretion.

For example, that marriage is a thing much to be preferred and to the encreaſe of man of ſo great a neceſſitie, as without which there couldbee no orderlie eſtate or ſocietie, no man I am ſure will denie me. And to a man vnwilling to enter thereinto, I might (with intent to draw him to a liking thereof) beſides a number of neceſſarie cauſes to bee alledged, as the decay of his houſe, the continuance of a ſolitary, looſe or bad kind of liuing, the end of his wealth and name together hauing no iſſue to ſucceed him, infer alſo as much pertinent to ſuch a perſwaſion the ſacred ſolemnization thereof in Paradiſe, firſt by the eternall wiſedome himſelfe thought meete & appointed, then his pleaſure to inioine the ſame to the worlds increaſe, then the care that naturally wee haue of iſſue to ſucceed vs, the indignity for a man of value not to haue reſpect thereof, the ſpeciall and mutuall ſociety betwixt man and wife being of ſuch mightie efficacie, as whereunto no liking is to be compared, the ſweete pleaſures, cares & delights interchangeably paſſing betweene them, each dearely affying themſelues in the others contentment, ſolace or pleaſing, the ioy of procreation, when there ſhall be a childe produced, whoſe infantile tatling with a pleaſant liſping ſound, ſhall become an incredible delight to the parents hearing, with ſundrie other like inforcements and ſuggeſtions, all which might certainlie ſhewe and declare the ſame to be as it is a matter of much worthy, and ſufficiently ſet forth vnto the parties whom it ought to be enticed.

Now,

Now, as the same is out of all doubt not onely tollerable, as I said before, but by the necessitie thereof among many things held to bee praise worthie: so in another place, and to another person might I againe finde as much occasion for matter, why the selfe-same mariage should be alike dispraised, as not reckoning the age of a man or woman, which many times more of dotage then discretion pursueth the same) there might bee opposed there against the sweetnes of libertie, the vse whereof (nothing more) conduceth principally vnto the estate and life of man, who naturally coueteth vnrestrained and without controulment to doe that him liketh, the benefit whereof enioying, he may ride, goe, walk, rest, eate, drink, studie, recreate, solace, and wheresoeuer, and in whatsoeuer companie pleaseth him best, vse the conceit thereof to his owne appetite.

Now, hauing a wife (suppose she haue all the perfections you will giue her) yet is the delicacie hereof bereft a man: for being once married, hee thencefoorth is no more vnto himselfe, but vnto her, for her pleasure, to her choyce, at her liking, with her contentment, must hee then order his humours, his houres, his gestures, his companies, his iourneys, his recreations, and what else be fore time might freely haue vsed, his owne liking is quenched, his libertie restrained, and yet the losse hereof a heauen to that which followeth, if by great good fortune he bee not the better matched. For imagine the woman chosen, doe prone a scholde, waiward, selfe-willed, malicious, frowning, or suspitious, what a hell is he then driuen into, whose serpentine and more then Adderlike disposition shall be such as would terrifie a thousand diuels. If she be wanton, dissolute, leaud, or lose in liuing, how on the other side shall he then be turmoyled? what is it that she will not presume vpon, and dare to hazard? how infamous shall her life then become to his liuing? how little will she esteeme of him, in respect of the large account she holdeth of any others? If she be proud, then may she be vnsupportable: if her wit be more then his, then arrogant: if she be swift, then a mocking stocke: if she bee faire, then a spectacle to gaze on: if foule, then a simpring puppet to wonder on: if she bee rich, presumptuous: if poore, then happily odious. But being what she may bee, or touching her owne person the best she can bee, what intollerable charge bringeth she with her,

what coste of apparell, what care of diet, what houshold of seruants, what expence for attendance, what prouision for children, what furniture for house, what daily, continual & neuer ceasing carke & toile for her & hers: in conclusion, what one discommoditie may be reckoned, that with her or for her is not in short space a thousande times hazarded.

Thus doe you see how out of one selfe thing both prayse & dispraise by admittance may be gathered. Alike thereunto may be added in the vsage of wine. To a crazed man of weak disposition, or such a one whose constitution of body for Physicks sake should require it, I might, to perswade him to the vse thereof, vrge the necessarie meane, the goodnesse, propertie, vertue and wholesomnesse of the same, the operation, howe it recreateth, driueth away heauinesse from the minde, prouoketh appetite, comforteth, and many wayes (moderately taken) helpeth and relieueth. But now to dissuade against the intermedling therewith, what might bee imagined, that could not bee rehearsed? by manifesting the hurt and manifold inconueniences thereby ensuing, as that it causeth drunkennes, dulleth the wits, making ill digestion, ingendreth infirmities, weakneth the spirits, hurteth the braine, driueth a man to forget himselfe, enforceth to commit that which many times is filthie and often vnbeseeming, of a reasonable creature frameth a beast, discouereth counsels, causeth slaughters and consequentlie ladeth both the bodie and minde with a thousand mischeifes, impediments and diseases.

As of these twaine, so might I stand vpon many others the like, which for breuitie I omit, holding these applicatiõs sufficient for the present intendment: adding here withall, that the exhorter, perswader or withdrawer from any thing, ought touching things indifferent, specially to haue before his eyes the reputation of the partie to whom he writeth, considering that some things are lesse meete in one person then in another, and that which well sitteth and agreeth with the state or condition of some one, is altogether vnmeete and disagreeing in the behauiour of another. To consider in like sort this old adage, *ne quid nimis*, whereby in reprouing the vse of any thing he may prefer the *moderation*, and inueigh against the *nimium*. Finally, to respect, that of sundry indifferent occasions not the vse, but the abuse is it which ought to bee reprehended.

These

These being admitted, wee will come to the Examples of both kindes as well Dehortatorie as dissuasorie, and see what therein may be tendred.

An example of an Epistle debortatorie, wherein a noble Gentelman is withdrawne from infidelitie or rebellion.

MY good G. my faithfull louing Countriman, and deareſt of account (whilome all and either of theſe vnto me, ſo be it the frowning heauens and diſpiteſull wicked fate had not harboured the contrary) what ſhall I write vnto thee, or by what tearmes may I now ſalute thee? Erſt wonted were my letters to purſue thee, careleſſe in any coſt, and familiarly and boldly to regard thee now bluſhing at thy vncouth hap, and carefull of thy careleſſe viage, they cannot without greiſe approch thee, nor once without ſorrowe intentiuely behold thee. *Exordium.* by inſinuation. *Metaphora.* *Allegoria.*

Alas, my G. what furie hath led thee, what madnes hath bewitched thee, what hateſull deſtinie hath purſued thee that being ſuch as thou wert, on whome Nature and the heauens as it ſeemed, had powred all their giſtes moſt plentifullie, thou wouldeſt yet bee led to deface ſo many partes of excellencie, with one hateſull, ignominious and ſhameful blot, of wicked, and moſt heynous treacherie. *Ecphoneſis.*

diddeſt thou for this cauſe take vppon thee the profeſſion of Armes, to become iniurious to thy Countrey, to bereaue men of their patrimony, to be a deſtroyer of vnitie, a patterne of infidelity, the diſhonour of thy familie, and conſequently to thy ſelfe and deareſt ſoile, a profeſſed and open enemie? Ah happie in al other things but in this ſole enterprize, in the broaching whereof thou waſt put forward to be made the only vnhappy, behooueth with ſuch ingratitude to reward the firſt Authour of thy familie? Was this the ende of thy birth, thy parents, education, thy eſtate, thy wealth, thy poſſibilitie, to become a Traitour to thy Prince, and rebell to thy Countrey? No, no, my G. vilde and too ill beſeeming is the drift that hath ſo ouertaken the, & ignorant was he of that became thee, that firſt thereunto perſwaded thee. *Erotema.* *Auxeſis.* *Ecphoneſis.* *Sinathriſmus.*

When thou lieſt armed in the fields and (muſtering thy ranks in the day time) beholdeſt and looketh round about thy countrey, *Dialogiſmus.*

thinkest thou not then with thy selfe, in this soile was I borne, within this land lieth my patrimonie, here had I first sucke, and sithence haue the fruits thereof nourished me, and could I then become so ingratefull and vnkinde, as for all these benefits to destroy thee? Not so, nor in such manner haue the vertuous in field been accounted so worthie, not for this cause in such actions, haue men bin said to beare themselues honourably. *Coriolanus*, thou wast conuinced by the view of the Citie and mothers intreatie, and shall I vnhappy man for all this, persist in this crueltie?

Iustly and by great occasion credit me, mightiest thou thus complaine of so great an iniurie, and all this being so true, as nothing more true: can it bee said in prosecuting the same, thou maist bee freed from infamie? What I pray thee hath made men famous, and canonized their memorie, was it not their munificence and valiant demerits in and for the good of their countrey? For in what one thing are we more likened vnto God himselfe, then in the worthinesse of our minder, the resolutions whereof, ought in no wise to be stained with such hatefull obloquie? The Asse runneth through fire for the safegard of her issue, and shall the valiant man then become negligent to the aide of his countrey? How far more weighty shall he bee accusth, who not only giueth no aide at all to his Countrey, but also is the cunto an inconsiderate and most cruell enemie? How careless are such men of their same, and how vnlike of all other are those memorable worthies, the precious regarde whereof, vnto them hath been such, as then goods, possessions, riches, kingdomes, yea life it selfe hath been held most deare? I perruse but the ancient histories of Rome, and looke there of *Mutius Scævola*, the most inuincible Romane, with what confidence hee went solely into the Tent of *Porsenna*, his and their Countreys capitall enemie, in minde onely to destroy him. The good *Furius Camillus*, who after many high and honourable services by him done to the Common-wealth of Rome, was by his owne Citizens vniustly banished: how farre off was hee, thinke you, from this your opinion? For the Galles, whom before he had expulsed, hauing in the time of this his banishment assieged the Citie of Rome, and being then very likely to haue distressed the same, insomuch as they had already forraged, burnt and destroyed the whole Countrey round about, hee more sorrowfull at the likely ruine of his Citie, then

Antipopha-ra.
Epanodus.
Paradigma.
Antithesis.
Auxesis.
Paradigma.
Ethologia.

then grieued at his owne baniſhment, (moued thereunto of very pietie to his natiue ſoyle and Countrey) entred counſell with the *Ardeats*, and by his wiſedome, policie, and great manhood, ſo perſwaded thoſe people, that in feare of their miſhap, they were content to leuie a mightie armie vnder his conduct, wherewith he not only put back the enemie, but therewith ſo mightily purſued them, as by ſuch meanes he vtterly freed and ſet at libertie his Citie and Countrey.

What needs wee ſearch abroad for ſuch forraine examples, and why draw wee not home into our owne ſoyle of England? What Chronicle ſhall euer remaine, or what Engliſh Hiſtorie ſhall euer be extant, that ſhall not euerlaſtingly report, the deſerued fame of that right worthie and very noble indeede, Sir *William Walworth*, Knight, once Lord Maior of London, the remembrance whereof (to his perpetuall praiſe, and endleſſe confuſion of others, who not only abſtaine the putting in vre of ſuch his memorable vertue, but which is worſe, doe endeuour by cruell force to render violence vnto their ſacred Prince and Countrey) ſhall yet floriſh for euer. Ile doe your example vnto your ſelfe, or thinke on the worthineſſe of that good man, who in the time of King *Richard* the ſecond, when with a moſt ſudden and ſtrange kinde of Rebellion the King was troubled, the Realme peſtred, and the ſtrongeſt of the Kings ſubiects greatly feared: euen at that time when the proud fautour and Captaine of the rebellious and raſcally multitude, durſt hatefully and moſt vndutifully to beard the King in his owne preſence, and each man ſhunned to impugne the contrary. This valiant, this good, this right noble and worthie Citizen, ſtanding by, when the wicked and preſumptuous varlet, with ſo little reuerence approched the King, and remembring the ſeruices of many worthy men, that by an honourable aduenture and hazard of their liues had to their eternall memorie, before time freed their Countrey with libertie, grieuing that with ſo high an abuſe his Soueraigne Lord being yet as it were a childe, ſhould there in his hearing, be ſo farre amazed, couragiouſly ſtept vnto the Rebell, and taking him by the gorge, proud varlet (quoth hee) that dareſt thus contemptuouſly demeane thy thy ſelfe vnto thy King and Soueraigne, foule death betide thee, and ſhame quickly conſume thee. Why, anſwered the villaine in great diſdaine, Is it thou that grieueſt at that I haue ſaid?

Tranſitio.

Parifon.

Emphaſis. Periphraſ.

Auxeſis.

Dialogiſmus.

Grieue,

Epizeuxis. Grieue, replied the stout couragious Citizen, yea, euen I, I it is that grieue at thee, and happilie should thinke my selfe accurst, if thou shouldest escape from me vnreuenged, wherewith drawing more closely vnto him, he pulled him from his horse by maine force, and stabbed him to the heart with his dagger. The destruction of whom, bred such confusion to all the residue of his head-strong armie, and sight whereof kindled so great a furie in the residue of the Kings companie, (who for that present vpon speciall considerations, was there attended on but meanly) that the whole rebellious route were by such meanes euer after discomfited vtterlie: wherewith before that instant the whole Realme had like to haue *Antithesis.* been turned topsie turuie. Hee and such as bee laboured not by ambitious pride to arrogate vnto themselues a lawlesse extremitie, but studied of meere loue and entire zeale, how and which way they might performe best seruice to their Prince and Countrey. *Ecphonesis.* O more then ordinarie affection, and feruencie of high and stately worthinesse, in the regard whereof, life was not sweete vnto these men, whose liuing might not redound to become (for their dearest soyle) to be honoured and famous. What then may *Aporia.* I say my G. of that by thee, and thy copartners taken in hand, whether will you bee driuen what shall become of you, how doe yee behaue your selues, who may receiue you, in whose inward conceits (not the pietie and regard of any of these) no nor so much as one sparke of their loyaltie, could so deeply bee impressed, as whereby to withdraw you from these vnnaturall broyles? What *Auxesis.* haue you found in your deare Prince? what in your louing Countrey? what in this Citie? what to any one of all your selues in particularitie, that might in such hatefull manner incite you, and by occasion whereof you should thrust your selues into so great an enormitie? Beleeue me, and it shall be verely auowed, the successe hereof will returne vnto you none other in the end then the very reward of infamie. I haue knowne thee being farre lesse in yeeres then at this instant, to haue been able to rule thy selfe, and with plausible moderation to be indued in all things, couldest thou then *Erotema.* being a childe performe this in thy selfe, and being now a man art not able to endure it? There be I know about thee, that will perswade that all that thou doest herein is vertue, that herein thou hast great wisedome, much fortitude, and notable moderation, that

the

the action is haughtie, the occaſion libertie, and the end glorie. But how greatly they doe erre in ſo ſaying, let this ſaying of good *Camillus* ſtand for you and vs indifferently, whoſe notable ſpeech ſprung vp from thoſe his inuiolable vertues, ſpared not this, to affirme in the preſence of all the Senate vnto the people. Let others (quoth he) deeme it a thing euill and reprochfull at any time to be found faultie, in not yeelding readie ſuccours and aide to their Countrey: *Camillus* for his part is and ſhall be of that reſolute determination, that it is and ought to be reputed for euermore a thing deteſtable and vile, and of all other the moſt hatefull and repleniſhed with all execrable miſerie. How thinketh then your gentle minde, of the action by this time? Is it (ſuppoſe you) any vertue that thereunto preferreth you? *Camillus* iudged that it was not reprochfull, but villanous and deteſtable, ſo much as to be found failing in ought to his Countrey; and may it then be thought a thing honeſt to become a perſecutor of your Countrey? *Proſopopœia*

It is not *Fortitude*, but *Temeritie*, that conducteth your enterpriſes, for *Fortitude* aſpireth to farre more noble and ſtatelier purpoſes. The action and determination, you preferre therein is not (as fondly by you is conceiued) *honour*, but *haughtines*, not *libertie*, but *looſnes*, not *vertue*, but *viciouſnes*: why then continue you in this ſort together, vpon ſo wicked and diuelliſh a purpoſe? Why returneſt not thou rather to thy ſelfe my G. and hauing long before ſtriued to emulate the praiſe of others by an vnſtained gentilitie, wipe now quickly off this foule blemiſh from thee, and couering the filthineſſe thereof by a moſt incomparable fidelitie, become once againe like vnto thy ſelfe. At leaſtwiſe, if the loue of thy Countrey, fidelity towards thy Prince, the exãple of Vertue her ſelf, & ſo many her famous and renowned followers (then which no one thing on earth ought more to allure a man) may not herewith cõuince thee, let yet the execrable and immortall hate, that all good men beare to the practiſe of ſuch kind of crueltie, the feare of euer harbouring ſhame, and erected ignomie, and neuer after hope (thy credit once conſumed) againe to recouer thee, let theſe (I ſay) conſtraine thee. Whileſt there is yet but one craze or ſlender flaw in the touchſtone of thy reputatiõ piece it vp & new floriſh again by a greater excellency, the ſquare of thy workmãſhip. A few daies are to be paſſed in which there is yet time, fame wounded in life may once be reſtored, if *Oriſmus.* *Paranomaſia.* *Loue.* *Hate.* *Feare.* *Allegoria.* *Sententia.* *Antitheſis.*

if death doe preuent thee, thy ſhame and deſtruction is for euer
Epilogus. ſhrowded. The next newes I heare from thee, may make thee fortunate, or me for thee alwaies vnhappie. My longing would bee ſatisfied of this from which I dehort thee. If onely herein thou condiſcend vnto me, my ſelfe am thine, and to none ſo much as thy ſelfe abſolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou maiſt as I wiſh, and wouldeſt as I bid, be for, and to me. Farewell, if thou doeſt well.

An example of a diſſwaſorie Epiſtle, wherein one is diſſwaded from fruitleſſe vanities, to more learned and profitable ſtudies.

Narratio. IReceiued on Saturday laſt a letter from your Vncle, wherein amongſt ſundrie other matters I was aduertiſed, that leauing your former learned ſtudies, whereunto with great coſt and charge of your parents, you had bin trained, you haue giuen your ſelfe wholly to certaine things, the regard whereof albeit in their moderate vſes, I cannot diſcommend, yet in reſpect of your former intendments, I can tearme them none other then meere follies, and very fruitleſſe vanities.

It is reported with vs of certaine, that you are become an excel-
Conceſſies. lent good dauncer, that you are growne pretily skilled in Inſtruments, whereon you play reaſonably, that you ſpend the time limitted for more profit in the Vniuerſitie, in making of ſongs and
Pariſon. exquiſite fine ditties, that you are very fitly ſeated for wantonneſſe, and worthily behaued in all kinde of curious conueiances.

I would for mine owne part nothing at all miſlike what herein you haue in ſome ſort frequented, weighing indeede that as they may be in ſort entertained, thoſe qualities doe not ill beſeeme a Gentleman, but are in their kind very fit and commendable to any youthfull reckoning: yet ſtudying them as you do by themſelues, inuring your ſelfe wholly to their delight, abandoning what elſe might beſt honour and beautifie their worthineſſe, in reſpect of the ſole propertie of themſelues and their owne peculiar goodneſſe, I
Synonymia. ſay that in ſuch regard they are vanities, trifles, things of no moment, and in each ſound opinion to be held of farre leſſe value and iudgement.

The

The intendment of your going to the Vniuerſitie was for Learning ſake, to become an excellent ſcholler, not an exquiſite daun- *Proſonoma-*
cer, a Maſter of Art, and not an artleſſe maſter, a good Rhetorician, *ſia.*
not a conceited Muſitian: your Vncles care, was by vilefying his wealth vnto you (the weight whereof by imminent perils wee ſee daily periſh before our eyes) to purchaſe for you the endowment of a farre more greater and aſſured treaſure, and that is by knowledge to teach you to diſcerne trifles, to procure in you a minde to deſpiſe trifles, that leauing ſmall riches to inherit, you your ſelfe might gather poſſeſſions whereby to enrich you.

You then are farre miſconceiued, to relinquiſh the hoped reckoning of that you came for, to applie your ſelfe to that which few doe account of, and the wiſeſt would neuer ſweate for, you ſhall therefore vpon better aduice endeuour, if you doe well, to returne your conceit to a farre more better purpoſe. You ſhall call to mind that all ſtudies whatſoeuer, by how much the more excellent each one appeareth before the other, by ſo much the more aſſured are they in their kinde, and aboue al the reſidue, with farre greater eſtimate to bee preferred: if ſo? then muſt you grant me that no one thing vpon earth (then Learning, then precious and high eſteemed Skill, then aboue all earthly things whatſoeuer, heauenly Sci- *Synonymia.*
ence) is of ſo great and ſurpaſſing excellencie. To lay out vnto you herein how much glorious is her ſhining hue aboue al others, how *Pariſon.*
ſugred her plats, how dainty her fruits, how delicate her pleaſures, how incomparable her high & ſtately reach, how ſhe participateth the skies, the element, the venerable ſearch & knowledge of high & *Aſyndeton.*
ſacred myſteries: I need not, you know it, you haue ſeen and taſted of it. But to ſhew how much you miſpriſe the force of her vertue, how ill conceiued, and far wandring, you are from the due eſteeme of her glorie, to make loue to her handmaids, to profeſſe liking to her ſeruants, to become ſole entertainer of her vaſſals: hereon reſteth the iniurie, this is it I complaine of vnto you.

And if either the ſumme & type of honeſty placed in the weight of the action, the neceſſitie, negrnes, and worthines, the vtilitie and *Congeries.*
benefits ſeuen hundred fold compenſing the trauell, may (as earthly things haue often power to moue one, aboue things of farre *Parabola.*
higher eſtimation) induce you to her moſt deareſt and precious fruition, ſearch then the ſauour of theſe your louing miſtreſſes, and
looſt (ſeemly

(seemly I grant you may finde them) but neuer shall they proue either so wealthie or beautifull. What then should let you to returne to this glorious Ladie? Will you because you are an earthly substance follow the common reason of euery earthly creature? *humum sapere & alta spernere?* or saying that the appetites of the one are much pleasanter for the time, or farre lesse tedious then the other, weld your opinion by a peeuish conceit of ease, to become a creditor to wantonnes?

Erotema.

Allegoria.

These imaginations as they are meerely bad so are they tenne times worse in the pursuite, then they are sweete in the formost thought. Peeuish were it, simply for you to stand vpon these vanities, things wherein children haue delight, and young weaklings doe roue at cunningly? you must suppose and harpe vpon the end that must succeed vnto your trauaile, and finding the reach thereof pursue it with feruencie: Such actions as these doe onely beseeme men, and herein alone shall you shew your selfe such as you may desire to bee, and your friends doe heartily wish you to reprooue.

Meiosis.

Allegoria. *Alexander* restlesse in the day time, gaped for worlds, but in the night season was rocked asleepe by the Muses, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels.

Peroratio. Too much impertinent were it for me to hale you on with argumentes, who only goe about to perswade you with warrantise: Neither thinke I in the end you will declare your selfe otherwise, then euer I haue expected of you. Much more could I inferre that might greatly induce you to that whereunto your owne willingnes must in the end, of necessitie conduce you. Only, if in the weight hereof my perswasions may something preuaile: I shall not forget in any worthie part thereof, at all times to commend you. In which reposing my selfe for the present, I end: this of, &c.

Another example dissuasorie, wherein the partie is by diuers reasons dissuaded from entring into an action in appearance very dangerous.

Exordium. I Haue (good brother) receiued your letters, dated the eighth day of this instant, which were with as great diligence as celeritie, conueied to my hands, and by the fidelity of the bearer haue vnder-

stood

ſtood to the vttermoſt what you willed, and both of that and your letter haue at large conſidered. It ſeemeth therein vnto me, that whether through ignorance of your owne good, or inconſiderate raſhneſſe of youth, or voluntarie intruſion of your ſelfe into your owne harmes, I know not, but the matter and action mentioned and inforced by the whole courſe of your letter, is altogether to be miſliked, and for the extremitie thereof to be by all reaſon vtterly condemned, as whereunto you ought not to condeſcend, much leſſe to be ſeene in publike to be a fauourer of, or, which is more, to appeare to bee, the onely man through whoſe follie and immoderate raſhneſſe, the ſame is ſolely to be accompliſhed.

Propoſitio. *Aporia.* *Auxeſis.*

O good God! what blindnes is it that leadeth you? what ſenſeleſſe furie that bewitcheth you? what matter of euill that purſueth you? By the intollerable force whereof, without any foreſight at all; either of the goodneſſe or ilneſſe of the action, the lawleſſe proſecution, the matter of your owne reputation, the danger of law wherein you are intruded, the difficultie whereby it muſt bee attained, the vnhoneſt ſollicitation of your friends to ſo great a hazard, the diſcommoditie that thereon is attendant, and perill euery way that in the execution cannot bee auoyded: you will notwithſtanding all this forget your ſelfe ſo much, as in the accompliſhment of a purpoſe ſo farre different from the nature (I wil not ſay of a Gentleman) but of an honeſt man, goe about to put in proofe what in the end muſt of neceſſitie returne to your owne confuſion.

Eephoneſis. *Auxeſis.*

But you will ſay it is loue, and extreame liking that compelleth you to ſo forcible an action, as without the obtaining whereof you are no bodie, you cannot liue. Loue, ſay you? Alas, What loue tearme you this, that is laden with ſo many diſordered motions; call you this loue? Nay rather call it madneſſe, for loue is meaſured by no extremitie, but in the honeſt and vertuous encreaſe thereof, where not by a harebraine furie, but by a diſcreete and moderate aſcention men by degrees doe climbe vnto that, the ſweet and pleaſant force whereof neuer participateth any occaſion of ſuch vnreaſonable badneſſe. Why brother, doe you loue her whom you haue ſued for? and becauſe by deſert you cannot attaine her, will you vndertake thereupon to bereaue her by force? How vnhoneſt, I pray you, is the purpoſe of ſo great a wrong? How vnfit to be

Procatalep-ſis. *Antipopho-ra.* *Oriſmus.* *Erotema.* *Auxeſis.*

be put forward in the meaner sort of men? how intollerable in a
Etiologia. Gentleman? For if in the account of things vnhoneſt, any action whatsoeuer may appeare to be vile, what then this, I pray you, may be deemed more dishoneſt, more bad, or more vile?

And if it be punished extreamly by the law, the taking away of a
Auxesis. mans goods against his will, what may hee deserue that bereaueth the person of any one, being also a Gentlewoman, such as to whom all humanitie forbiddeth to proffer wrong, and to the honourable entertainment of whom, is appropriate onely the nobilitie of a Gentleman, nay, in what sort may such a one be censured in the reputation of al honeſt men, that in sort so violent, goeth about to rauish her, not only offering iniurie therein to her person, but also to her fame, reputation and offspring.

Thinke you that the intendment hereof can returne credit to your liuing? Thinke you that by deliuerie of such fruites you may
Antipophora. be reputed a Gentleman? No beleeue me, it cannot be, but according to the vnworthineſse thereof, it rather shall giue occasion to all that shall heare or vnderstand of it, to accuse, blame, mislike, and
Concessio. vtterly to condemne you. But what if no manner of suppose at all of dishoneſtie were left therein, whereby to discourage and withdraw you from the action, imagining that the purpose therof were held meete and honourable, and that to euery one that could win his choyce by any force he might, it were lawfull without discredit or any censure of law by what means so euer, to compasse the same, doe you thinke it a matter sleight and easie for you to performe it?
Synonymia. No, no sir, you reckon too wide, you goe beyond the Moone, you
Asyndeton. are too much deceiued. Know you not the Gentlewoman is worthily descended, that she hath parents, brethren, vncles, and friends
Erotema. to keepe her, to rescue her, to defend her? Why sir, is there no more to say, but you will haue her? you must haue her, and by maine force you take her? You deale with no children, I can tell you, nor weaklings, as you account of, but men wise, valiant, well reputed,
Auxesis. and of sound gouernment: who by so much the more iust and
Procatalepsis. right the occasion is of their defence, by so much the sooner will they, and are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardie, bold, and aduenturous, (the vse whereof being employed to good and laudable purposes, were, I confesse, much more effectuall) but herein how euer the case standeth,

deth, I ſee nothing ſo likely as an impoſſibility, in ſo much as you haue delighted to become infamous, and in the memorie of a ſhameleſſe life to hazard your ſelfe to a ſhameful death, thē may you enter into it: once this I know, that her can you neuer finde ſo ſlenderly accompanied, that with ſmall force you can carrie her, but within a moment alwaies, there will not be wanting a number that ſhall bicker for her, from whoſe inſight, you are altogether vnable, if her ſelf conſented thereunto, to conuey her. *Proſonomaſia.*

But granting vnto your wilfull imagination, as much in all things as you can deſire, ſuppoſe you might win her, conuey her, keepe her, and that the danger of law limited at all no hazard thereunto, (the contrary whereof you well know, being guerdoned with no worſe then loſſe of life) doe but yet againe returne to your ſelfe, and call to mind your birth, your familie, your profeſſion, your manner of liuing: your birth by your parents who were euer worſhipful, your ſtock by the reputation yet held of the ſame: your profeſſiō, which is Armes: your liuing, a gentleman. Is it then conſonant or agreeing to al or any of theſe, to cō-mit any outrage, & that ſuch an outrage, as to any other were not ſo proper, as to a villaine, a wretch, a raſcall, ſuch a one as neither by nature, education, or cuſtome, knoweth to doe otherwiſe? What would you exerciſe, I pray you, on her, if you had her? Once you confeſſe ſhe doth not loue you, then no queſtion, would ſhe ten times more hate you. Your anſwer I know would be, either by entreaty to perſwade her, or be force to ſubdue her: *Concеſſio.* *Congeries.* *Epanodus.* *Erotema.*

The concluſiō is friuolous, if being now her ſuppoſed wel-willer you can by no meanes allure her, imagine you then by praiers to conuince her, after you haue once ſhewed your ſelfe ſo extreame vnto her? And if force be it you pretend, it is repugnant to gentlenes, yet (be it you neglect what therein to be conſidered) aſſure your ſelfe her malice neuertheleſſe towards you will neuer be quenched. For that of our ſelues wee cannot freely accept of, we neuer by compulſion can be procured to like of. With you now, the caſe is quite contrary, for ſo imminent euery way are the perils thereof vnto you, as if her friends ſhould abſtaine it, yet the lawes wil puniſh it, and if no lawes were at all, yet God would reuenge it. If then you will hearken or vnderſtand what is right, you muſt be diſſwaded from theſe intendments, wherein *Diaſyſis.* *Sententia.* *Confutatio.*

if my selfe should haue become so graceleſſe, as to haue in foote with you, iuſtly wee might haue both confeſſed to haue been drowned in all vnhappines together.

Epilogus. And now good brother, vſe, I pray you, that meanes herein that with greateſt commendatiō may beſeeme you, weigh with your ſelfe, that ſuch diſtemperate motions are not to be followed, conceiue that *Vertue*, whoſe ſeruant you were in your firſt education, forbiddeth you to bee led by ſuch ſenſuall appetites, thinke that the honour of Armes which you haue profeſſed, extendeth not it ſelfe to the fraile and weake ſubduing of a Womans condition, who by reaſon of her ſexe rather chalengeth at your hands a defence, then any manlike enforcement: beſides, much vnworthie ſhould it be vnto your reputation by violence to diſhonour her, whoſe eſtimate and account by reaſon of your liking, you ought to preferre with all honour. In fine, frame your ſelfe to doe that vncompelled, which by force you ſhall be conſtrained to wiſh once to haue performed, ſo ſhall you euer doe that beſeemeth you, and giue me cauſe, as my deare and louing brother euermore to account of you. Our former loue and liking willeth me euermore to greete you, your ſiſter and mine commendeth her heartily vnto you. Fare yee well. B. the thirteenth of Nouember, &c.

Of Epiſtles Conciliatorie.
Chap. 13.

After theſe Epiſtles dehorting and diſſwading, followeth now the nert title Conciliatorie, whoſe vſe being preferred in acquiring vnto ſelues the acquaintance, friendſhip or familiaritie of men worthy, haue often their directions as well from thoſe of honourable or worſhipfull name or calling, ſo ſuch as are their inferiours, as otherwiſe betweene equals, or thoſe that be accounted familiars, but ſeldome or neuer is frequented to ſuch as are our betters, for then it loſeth the name of Conciliatorie, and becauſe of the humilitie thereof ſeemeth to bee Petitorie. Touching the firſt degree of theſe Epiſtles, it is likely that he who is much our better, will either

of

of his honour, worſhip, or gentleneſſe, in plaineſt tearmes alwaies offer himſelfe to his inferiours, whom in ſuch ſort he deſireth to bee knowne vnto, or otherwiſe willingly would repute of. For the others, touching equals and familiars, order therein requireth, that pithily and plainly wee ſet downe the cauſe moving vs to take knowledge of him wee write vnto, and thereupon to move his acquaintance.

This, albeit without ſome aſſentation, it hardly falleth with ſome in their writing to be carried, yet ſhall our learner by all poſſible meanes endeuour to keepe ſuch Decorum therein, that he gloze not too palpably, leaſt by ſuch meanes he doe incurre a notable ſuſpition of flatterie.

If in our ſelues wee doe conceiue or finde ſome one or moe things that are vnto ſuch a one pleaſing, or whereof wee may coniecture the regard to returne vnto him commodious, or to confirme towards vs a more ſpeciall liking, that ſhall wee modeſtly tender, and deuiſe without arrogancie in ſome conuenient ſort to bee ſignified. Theſe are the onely precepts in this kinde of writing to be conſidered, whereof are in this ſort following by their examples deliuered.

An Epiſtle Conciliatorie, written from one of good account to his inferiour.

AFter my very heartie commendations vnto you. This bearer and my ſeruant whom I greatly credit, hath ſignified vnto me many matters tending to your great commendation, the report whereof, I haue often ſithence heard confirmed by others. And for as much as touching mine owne condition, I haue alwaies been a fauourer of Arts, and entirely accounted of the ſingularitie of any one according to his worthineſſe, I haue ſo much the more greatlie deſired your acquaintance, as one whom willingly I would doe good vnto. Aſſuring you, that if at ſome conuenient time you will take paines to ſee me, I will not only (as occaſion ſerueth) bee well content to employ you my ſelfe, but alſo in place of further account doe the beſt I may to recommend you. Meane while I would gladly bee informed by the returne of this Meſſenger, at what time I may expect to

ſee you, according to which I wil appoint horſes, and ſend ſome to accompany you. And ſo for this preſent doe bid you heartilie farewell. From my houſe of N. this twentieth of April, &c.

An example Conciliatorie, from one equall to another.

THe vniuerſall report of your excellencie, each where declared, hath moued me good M. not onely to admire you for the ſame, but among a great many others, that regard and eſpecially doe account of you, hath induced me alſo hereby to pray your acquaintance. I confeſſe, Sir, ſithence I firſt heard of you, I grew euen then very deſirous to ſee and to know you: but being this other day in company with Sir T.P. I vnderſtood how much for your ſingular vertue both of the good Knight and Lady, you were heartily commended and entirely fauoured.

This conſiderate opinion of theirs, hath in my ſpeedie determination egged me forward, & cauſed me to ſalute you by theſe letters, the rather for that I haue ſundrie times been enformed with that ioyfull and friendly conceit, you doe entertaine the familiarity of euery Gentleman. Little (God knoweth) reſteth in me to pleaſure you, the worthines whereof I could wiſh, were as wel anſwerable to your vertue as effectually you might haue power in me to command it. This one thing can I deliuer of my ſelfe, that ſince I had firſt capacitie to diſcerne of mens conditions, I haue alwaies ſtudied to honour the vertuous, and euermore with reuerence to entertaine their actions. A fauourer I haue ſtill been of the learned, and a diligent regarder of their excellencies, ſuch as in mind more then wealth would wiſh to be reputed happy, & to my vttermoſt power gladly accõpliſh what might be deemed moſt worthie. Such a one if you vouchſafe to like of, I wholly yeeld my ſelf vnto you, expecting nothing more then at your conuenient leiſure I might find occaſion to ſee you. Whereunto referring the reſidue of all my deſires, I doe for the preſent ceaſe to detaine you. London this fourth of Iune, &c.

TO theſe Epiſtles might be added two ſeuerall anſwers: in both of which there is required a ſpeciall and well demeanor

ned modeſtie, in the one of humilitie to bee according to his better, in the other of courteſie to gratifie his equall, each of them containing a ſubmiſſiue execution of that, in either of their faculties and profeſſions ſimply to bee attributed, the diuerſities of both of them not impertinent to theſe our inſtructions, I haue in ſort following put downe to be conſidered.

An Epiſtle reſponſorie anſwering to the firſt of theſe Letters.

IT may pleaſe your Worſhip, I haue receiued your courteous Letters, and by the ſame, as alſo by your meſſenger haue fullie conceiued of your fauour and louing intendment towards me: for all which I can but render vnto you my moſt humble and dutifull thankes. Touching my ſelfe, I very gladly wiſh that there were any thing in me, whereof you might take pleaſure, or wherwith I might any waies be enabled to doe you ſeruice: Such as it is I humbly render vnto your commaund, and doe pray that in as good ſort as I tender it, you will be pleaſed to accept of it. Your man can witneſſe, that as yet I haue ſome earneſt occaſions for a while to detaine me, otherwiſe would be well contented foorthwith to waite vpon you. And were I not thereunto eſpecially enioyned by your good fauour, the importunitie of your ſeruant might happily in ſuch caſe haue preuailed with me. It may therefore ſtand with your gooc pleaſure to pardon me, one moneth, which tearme being expired, I thence forward will remaine at the command of none ſo much as your worſhip, to whoſe good acceptance I eſtſoones doe recommend my ſelfe in all reuerent dutie. London this of, &c.

A Letter reſponſorie anſwering to the latter Epiſtle.

SIr, I haue vnderſtood by your gentle and friendly letters, not onely how much I reſt beholding to your good opinion, but alſo to the courteous Knight, and my eſpeciall good Ladie you write of, to each of whom I haue found my ſelfe indebted exceedingly. Many waies might I aduertiſe you how much I haue to thanke both them and you; which that my deſires may appeare

anſwerable to your wiſhes, I doe leaue, till perſonally in as preſent haſte as conueniently may be, I ſee you. I am not altogether ignorant of the good parts which by ſome (vnto your ſelfe well knowne) hath been aduertiſed heretofore vnto me of you, and for which I doe moſt willingly embrace you. Aſſuring you that you haue but preuented me in this one courteſie, which before my going out of towne, I was vehemently perſwaded to haue tendred vnto you, wherin nevertheleſſe I reſt ſatiſfied, in that by one ſo well accompliſhed as your ſelfe, I haue herein been ſo farre foorth conuinced. My buſineſſe with his L. reſteth (I hope) vpon a preſent diſpatch, and therefore doe I reckon (by Gods grace) within theſe very few daies to viſite you meane while, confeſſing how much I ſtand charged vnto your ſelfe for this ſole courteſie, I doe pray that vnto the good Knight, and his Lady, you will report my right humble dutie: And euen ſo doe commit you to the Almightie. This of, &c.

Of Epiſtles Reconciliatorie.
Chap. 14.

NOw after theſe Reſponſorie Letters each anſwering vnto the others tendered courteſies, I think it meete to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliatiõ to thoſe from whom we acknowledge in ſome ſort or other to haue bẽn diſſeuered, contrarie to the bond of friendſhip or dutie, that therein might bee required, whether by our owne default, or by whoſe or what defect, as by circumſtance of the action ſhall be tendered. In the framing of theſe Epiſtles wee ſhall record with our ſelues, in what league, amitie or dutie, we haue before time ſtood charged or bound to him to whom we ſtudie to be reconciled, thereupon ſhall we according to the diſtrict obſeruation at that inſtant held of the ſame, ſtudie either to qualifie, annihilate, or vtterly to extinguiſh the cauſe of falling of the diſſeuerance, or breach. Then ſhall we deſire for the conſiderations thereunto inducing vs, to be retained againe in his wonted fauour or friendly acceptance. And theſe, as in the examples following, may accordingly be ſuted.

An example reconciliatorie, from one friend to another.

THE regard of our ancient amitie and long continued acquaintance, wherein ſo firmely and many yeeres wee haue been knit together, will not permit (my good D.) that we for one ſlender grudge, (rather by the malice and deſpite of others enuying our old friendſhip, then by any occaſions of our ſelues, in ill time ſuggeſted betweene vs) ſhould in this ſort bee diſſeuered. True it is, that before this time the like breach, or any thing neere vnto the ſame, was neuer ſeene betweene vs: but what (miſchiefe) ſhall I now tearme it, or imagine to be the occaſion, that in ſo vnlooked time, and vpon ſo vnexpected occaſion, hath in this vilde ſort, giuen meanes to vntie vs, betweene whom ſo great a league of loue, ſo long confirmed and approued liking, ſo many proteſtations and vowes haue ere this paſſed, as that by the force thereof it might well haue ſeemed we ſhould neuer haue fallen to this variance. But what cannot enuie doe? What is it that cruell, deteſtable and inueterate malice cannot performe? Credit me, my D. for my part I am ſorrie that euer follie ſo much maſtered vs, as to hearken in any ſort to the ſtirrers vp of ſuch bitterneſſe. And as my ſelfe was the firſt that by admittance and allowance of thoſe rumours gaue the formoſt onſet, by meanes whereof grew this diſcontenting and vnkinde department betweene vs: ſo will I be the firſt that ſhall endeuour to renue againe our friendſhip by a more iuſt reconcilement, to the intent the fruites of our vnfained liking becomming by ſuch meanes the more forcible, may render vnto all the world a ſufficient teſtimonie, how hard and difficult a thing it is to part thoſe whom (but only death it ſelfe) hath power to diſſeuer. Be onely contented my D. once againe, to reeſtabliſh that which being a little vntwiſted, could neuer wholly be broken. Thy knowne good will, and heartie zeale vnto me, aſſureth me not to diſtruſt the ſame at thy hands, which thou ſhalt euer finde to be graffed within me. This euening (by Gods grace) I meane at our lodging to ſee thee, whither, and to thy ſelfe I doe moſt heartily commend me.

Exordium.

Parentheſis

Epitheton.

Epilogus.

This Reconciliatorie being different from that other Conciliatorie Epistle, by reason of the argument thereof tending to renue that, which formerly might by the other before be intreated for, carrieth the effects thereof as well as it doth betweene equals: so from an inferiour person to one who in reputation is somewhat more then his better. Upon presumption of whose favour, or by negligence of his owne dealing, having thrown himselfe into some disgrace with such a partie, hee may by meanes herein offered, reconcile himselfe in any sort he list of humilitie. To the furtherance whereof, this example following may be considered.

An Epistle Reconciliatorie, from an inferiour person, to one that is his better.

Narratio. PLeaseth my honourable good L. It was given me to understand about two daies passed by M. R. that your L. should very hardly conceive of me, in that vpon some vrgent occasion, I denied to yeeld that testimony vnto his cause, which in equitie and reason I ought to doe: and the rather, for that by your earnest entreatie and request, I was erstoones thereunto required. The griefe was not small I sustained thereby, in that having received many and sundrie benefits by your honourable favour, whereby diuers waies I remaine in dutie and honestie charged during my life vnto your L. I should stand on so great a hazard, as the aduenture or losse of your good opinion, only for a matter sinisterly suggested vnto you against me, without any maintainable reason: Your L. doth (I hope) remember, in my last speeches had with you about the very same matter, (albeit before that time, I stood on some termes, doubting the malicious dealings of the aduerse parties against me, in reuengement of my plaine and honest testimonie to be there given) yet at the last I concluded, to gather together al the Notes ministring furtherance to the cause, and thereupon to deliuer my true and certaine knowledge according as had been required.

Propositio. Now, what care I haue sithence vsed in the matter, and vpon intelligence had with M. R. how vehemently in satisfaction of what might any waies content your L. and bee furthering to his right,

right, I haue proceeded therein, I had rather himselfe should deliuer, then I to become a reporter vnto you. In so much as I well know (how euer any others haue thus informed your L.) himselfe as a Gentleman, will vpon his word assure the truth and certaintie. I did, I must confesse, at the first vse some delaies in immediate dispatch of the thing, but how & in what manner, & to what end and purpose, let him also relate. Your L. I hope, will therefore be pleased to doe me that right, as not to be still persuaded towards me, in a case wherein I haue vpon your honourable assurances and commaund, entred so farre forth, as thereby I stand assured to haue purchased vnto my selfe matter enough of hatred, and by those whom (hauing refused to enter the list my friends) I haue inabled sufficiently thereby to become my heauie and bitter enemies. The hatred of whom cannot vnto me any waies become so iniurious, as the ill conceit of your L. should redound to be of all others most grieuous. For mine owne part (so much doe I stand on the reuerent regard an account I beare vnto your L.) as were most I rest perswaded that vpon the equall deliuerance conceiued of my willing minde vnto your seruice, you would againe be reconciled in fauorable & good opinion towards me, I should so far forth be discontented in my selfe, as neuer could I be at one-ment with mine actions, wherein by the least spark of negligence whatsoeuer I might thinke to haue ouerslipped any thing that should become displeasing, or otherwise offensiue vnto your honourable liking. Your L. wonted fauour and bountie giueth me great expectation of the contrarie, and mine innocencie and true report of Master R. doth also in some sort assure me. Whereupon remaining as he that alwaies thinketh his life no better spent, then for and in your L. vtmost seruice, I humblie succease, this day of, &c. *Dichologia.* *Antithesis.* *Phrasis.*

Of Epistles Petitorie.
Chap. 15.

THe manner of these Epistles might in another purpose then herein expressed, be also applied, as being Reconciliatorie, in the behalfe of some other to be written, as occasion may be offered: but forasmuch as they in that sort being handled, doe so the

the moſt part, fall into the Swaſorie, Diſſwaſorie, Defenſorie, or Excuſatorie kinde, I deeme it beſides neceſſitie, to write any further examples thereof, for that when any ſuch ſhall bee brought in queſtion, the ſubſtance and conueiance of the ſtate and cauſe, may readily thereunto bee drawne out of the places before ſorted vnto each of thoſe kinds, as in the diſcourſe formerly ſet forth are at large remembred. In manifeſtation whereof, let it be conſidered, that if by an Epiſtle of this title I ſhould endeuour to reconcile a man to his wife, or a woman to her huſband, a ſeruant to his maſter, or a maſter to his ſeruant: the father to the childe, the friend to the friend, the neighbour to the neighbour, or kinſman to kindred. Needes muſt I for the compaſſing thereof ſhew ſome reaſons how and which way to induce theſe, and therefore muſt I of neceſſitie runne into diuers perſwaſions, defences or excuſes, in the qualitie whereof (by whatſoeuer action I goe about to tranſpoſe them) the effects yet muſt needes be concluded. Sufficeth therefore that for theſe Epiſtles I haue deliuered ſufficiently, and herewith will wee wade vnto the next, which in order hereunto are Petitorie. And in as much as theſe Epiſtles are ſo named, for the earneſt petition or requeſts in euery of them contained, and that the varietie of things are ſuch to bee demanded, and mens conditions ſo diuers, at whoſe hands or from the ſame are to bee receiued: It therefore falleth out by conſequence that according thereunto the manner of the Epiſtle muſt needes alſo bee diuers and variable. For ſome things there are which fauorably and with great indifferencie, are often times to be granted, required or obtained, as counſell, and patronage, good ſpeeches, naturall care and regard, and ſuch other like. Some alſo and ſuch ſemblable perſons, as for which, or to whom, to aſke or ſue a certaine kind of ſhame, is in a manner tied, viz. in craning, borrowing, importuning, charging, or too vehement troubling. The ſtile, order, and deliuerie therefore appertaining to either of theſe muſt needes be different. Touching then the generalitie of both, to either of them it is requiſite that in the Exordium, an endeuour be vſed whereby to adhibit vnto vs the good will, fauour, or good liking of him to whom wee write. Next, that therein wee proceede according to our acquaintance with the partie, his eſtate,

credit,

credit, or support whereby to pleasure vs. Thirdly, that the cause wee take vpon vs to preferre, bee iust, lawfull, and honest. Fourthly, that it be in his ability, or power, counsell, aid, or protection, to preferre or relieue vs. Fiftly, the order or meanes whereby the same may be wrought and accomplished. Sixthly, our gratitude and remuneration, worthily tied to the thankfull acknowledgement or requitall of the same. In the first sort of these, the cause standing fauourable or indifferent, we may the more bolder endeuour to produce or lay forth the aptues or beseeming thereof. In the second, greater modestie, and a more shamefast deliuerance is to be retained, the preferring whereof would bee best by insinuation, the better by couert meanes to wade into the depth of our Petition. In this place a more then ordinarie bashfulnes would be admitted, which giueth no small furtherance to euery demaund, as audacious and wainscot impudencie on the other side returneth the greatest impediment in any thing to be obtained. For no man willingly would doe benefit to such a one who in manner goeth about as of duetie, and not of courtesie, to exact the same, and rather as a commander then crauer, would impudently thrust himselfe to the obtaining thereof. And because the whole course hereof obserued by way of euery Petition, is by inference of many circumstances to be altogether determined. the order (as I haue related vnto you before) must be conueyed by places Swaforie, resting very often in confirmation of the honestie, godnesse, lawfulnes, and needfulnes of our petition. And if the Exordium be happily framed of his person to whom wee direct our letters, it shall not bee amisse that therein briefly we capitulate some part of his vertues, courtesies, humanitie, bountie, readinesse to comfort, pleasure, or doe relefe vnto any, whereby wee may priuately draw his fauour and good acceptance vnto vs: besides, if he haue made vs before time beholding vnto him, we shal gladly acknowledge the same, and declare that being alreadie indebted, wee studie more thereby to yoke our selues vnto him. If of our own persons, then shal we lay open, with what great expectation and regard we doe in our conceits entertaine the deserts and worthines of such a one, modestly preferring what in fauour of him, and common equal loue or regard hath passed between vs. If of the interchangeable

loue,

loue, liking and our taste, whilome resting betweene our predecessors & ancestors, then the weight and force thereof we shall put forwards accordingly. If of the person of our aduersarie against whom wee demaund any assistance, fauour, protection, or remedie, wee may inferre (if any such be) the common mislike of both of vs towards him, and how ill hee hath deserued at either hands, and thereupon require aide against him. If of the thing or matter it selfe, the same bee to bee carried, we shall shew the value, godlinesse, goodnesse or common benefit of the same, that the matter is vnto him easie, to vs of great importance: and if without arrogance it may bee done, wee may inforce some occasions of benefit or other contentment thencefoorth to happen vnto him. And if any discommoditie doe happily seeme to appeare in laying open the same (the likelihood whereof may either alienate his minde, or withdraw his assistance or other liking from vs) that shall we either studie to extinguish or otherwise, as much as we may, to qualifie or anoide. By such kind of meanes, behoueth wee prepare our selues to the deliuerie of our petition, which being in as apt and plaine tearmes as may bee laid open, we shal by such inforcements (as in mouing affections hereunto, may be deemed pertinent) with greater facilitie procure the same to be effected.

An example of an Epistle Petitorie written on the behalfe of another.

Exordium. THE studie and great desire wherewith (Sir) I see you bent continually to the vniuersall aide and benefit of all men, and for which to your great praise you haue generally well deserued, and deseruedly are euery where reputed, hath moued me in the behalfe of this poore man to become a petitioner vnto you. A-

Narratio. bout two moneths since, hee had dealings with a neighbour of yours, touching a farme which he was for tearme of yeres to take at his hands, and notwithstanding a promise and grant thereof to this bearer made (in consideration whereof he paide him then in hand a good part of his money) the iniurious cormorant glutting himselfe with extorting frō the pouertie of this & many others,

Allegoria. hath sithence that, not only passed a demise thereof in writing to another,

another, but goeth about to defraud the poore man of his mo-
ney, the ſumme whereof is the whole patrimonie, riches, & ſtock
of himſelfe, his poore wife and family. And for ſo much as with-
out the countenance of ſome one fauouring the poore mans
right, hee is like to be ouerborne with the weight of the other,
and ſo conſequently to bee vndone: I haue thought good to
make thus bold to pray your lawfull fauour in his furtherance,
that by your authoritie and meanes, ſome honeſt ſatisfaction or
end may be therein to his behoofe had. You ſhall do an act very
charitable in dealing for ſuch a one, for the procuring of whoſe
right, his heartie prayers for your ſafetie ſhall witneſſe well the *Epilogus.*
comfort you ſhall doe him therein. I am perſwaded your ſpeech
and aide may herein preuaile very much, as a thing which with
great facilitie you may cauſe to be diſpatched. And for my ſelfe,
I ſhall at no time reſt vnmindfull of my requeſt tendred vnto
you herein, ſo ſhall I not faile in what I may to the vttermoſt of
my power to ſatisfie you, by whatſoeuer poſſible requitall. And
euen ſo with my heartie commendations, I doe bid you farewel.
R. this twelfth of April.

An example petitorie in the nature of Reconciliatorie, from a ſonne to his diſpleaſed father.

IF floods of teares ſealed with hard and bitter ſighes, if conti- *Metaphora.*
nuall ſorrow and neuer ceaſing care, if conſuming griefes not *Exordium.*
of a diſeaſed bodie, but of a peſtred minde, might haue rendred
ſufficient and aſſured teſtimonie, whereby to perſwade your la- *Epitheton.*
den eares ſurcharged by this time with the weight of my inceſ-
ſant and continuall cries: the intollerable woes wherein I liued,
ſecluded from the right and name of a ſonne, and barred quite
from the ſweete and gentle tearme of a louing and kinde father,
had ere this time giuen meane of recouerie, to my daunted and
diſmaied ſpirits, and kindled in me ſome wan hope, one day to
haue found an houre ſo happie, wherein by a right conceit con-
ceiued of my vnkindly pleaſures, or conuinced by the importu-
nitie of thoſe who haue pitied my euils, your natural care might
in ſome ſort or other haue been renued, to the redreſſe of all my *Ecphonesis.*
forewearied and heauie groning miſchieſes. But infortunate as I
am,

am, that for all the humble suit so many times presented in these and such like blubbered lines, so hardened is the minde of him I write vnto, that whilome hauing bin a deare and louing parent, I may not herein dare to tender, or so much as once put forward vnto him, the appellation of a gracious and pitifull father. If it
Periphrasis. haue so pleased vnto your grauitie, in such seuere manner still to deale with me, and that the hatefull shew of my ill deserts, is yet become of so loathed and detestable recordation, in this very season vnto you: then as (before time) eftsoones doe confesse my letters vntimely to haue approched vnto you: but if the long
Metastasis. detained grace, by whose heauie want (your sonne might I say?) nay, the forlorne and despised issue of your aged yeeres (for so I am now forced to say) is perforce driuen almost into a desperate conceit and mislike of his liuing, may by the least sparke of expectation, be annexed to the most vehement effects of his prostrate and meekest submission, then groueling vpon the lowest
Antithesis. ground, and humbling my highest imaginations to the deepest bottome, wherin your implacable displeasures haue hitherto bin couered, as meekly and with as penitent speeches, as any grieued and passionate minde can vtter: I doe beseech you sir, that at the last you will receiue (not into your accustomed fauour) but to your common and ordinarie liking, the most disgraced of al your children, and pardoning the disobedience wherein hee dared once so farre forth to prouoke against him, the weight of your knowne anger, vouchsafe he may now againe be of your family, though not partaking with your children.

This sole benefit and last request if my burthened soule may obtaine at your hands, happily I may then liue as comforted by the hope of that whereunto a busie and carefull endeuour may once peraduenture enable me, otherwise dying in the ouerflowing of my desperate and continued griefes, I pray at Gods hands I may obtaine that by mercie, which cruell destinie in my time could neuer win vnto me, by all possible intreatie. My submisse
Epilogus. duties answerable to the regarded place of your fatherly authoritie compelleth me to attend with all humblenes the resolution of your clemencie. In the hope whereof, resting my decaied and ouerwearied imagination, I liue till the receit of your knowne liking doe ascertaine, in what sort may please you to repute me.

The

The stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submisse and lowest tearmes it beareth, as also for the vrgent petition therein contained, I haue rather chosen to place among the Petitorie. The part of honest herein deliuered, is passed in words, meekest and of great obedience, wherein he studieth by all possibilitie to mitigate towards himselfe, the too much seueritie of his father. The Exordium is carried by Insinuation, expressing the vehement affects and surcharged conceits of a minde more then ordinarily grieued. The Possibilitie resteth in the father, which commonly by nature is with some more facilitie the estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mitigation or satisfaction of the iust mislike of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in sort as you see performed. And for because within any one title, there is no one thing affording matter more plentifull, or with vse more commonly frequented, then is this petitorie kinde, (in so much as whatsoeuer containeth any speciall request, is hereunder included) I will sort you downe so many examples of all sorts, as that there shall not faile herein where with sufficiently to instruct whatsoeuer in the like occasion is or ought to be required.

An Epistle Petitorie, wherein is craued counsaile and counsell, to be assistant vpon vrgent occasion.

As one greatly emboldned by the forwardnes of your wonted courtesie and liking euer bent towards me, I haue dared (Sir) once againe vpon presumption of the like, hereby to intreat you, wherein you may see in what degree of affection I doe intertaine you, if y not conteined, I doue already so many and so often times vsed you, I doe by such meanes endeuour inlely to make my selfe wholy & to none other so much as beholding vnto you. My man hath returned me from London, how by more then cõmon celerity I haue in suit bin preuented by my aduersarie, whereby it is like my cause standing vpon so great a hazard, it will *Exordium.* *Narratio.*

will goe very hard with me. Now if your wonted counſell, and ſtiendly aſſiſtance bee not ſpeedily aiding, both the hope of benefit, charge and expenſe thereof will be loſt vtterly: In regard whereof, theſe may be in as earneſt manner as is poſſible to intreate you, that vpon the attendance of my man, I may (as wontedly) vſe you. Your counſell ioyned with a little trauell may greatly profit me, and now more then at any time elſe exceedingly pleaſure me. Wherein if it may pleaſe you to yoke me further vnto you by the weight of your courteſie: I ſhall not only endeuour by all poſſibilitie to requite it, but alſo your ſelfe ſhall not faile at any time to finde ſuch a one of me, as of whoſe trauaile, induſtrie, or what other abilitie to pleaſure you, you may account of aſſuredly. I haue by certaine other Letters moued my L. to haue fauourable conſideratiō touching me, which, as I am informed, his L. hath receiued. What elſe to bee performed herein my man ſhall make knowne vnto you. And thus doubting as little of your friendſhip herein, as of mine owne thankfull diſpoſition, preſt alwaies to the vttermoſt to requite you, I doe heartily bid you farewell, D. of this, &c.

Petitio.

Poſſibility.

Another of the ſame.

SIR, I am ſo bold in my great neceſſitie, vnder aſſurance of your forwardnes to doe me good, to entreate your ſpeciall aide and furtherance in two things, the one whereof this bearer ſhall inſtruct you in, the other your ſelfe can beſt tell, for that I made you at my laſt ſpeech acquainted with the ſame. Both of which conſiſting in your labour and deuice, I am of opinion that none then your ſelfe can fit the occaſion better. And truly ſuch is the force of impriſonment, as contrarie to that you haue wontedly knowne in me, mine vnderſtanding is quite decaied, and foreworne with my libertie, and where the ſpirits are ſo diſtuned, it muſt needes follow, the memorie can ſound nothing but diſcord.

In fine, ſir it is in you to doe me good, and to make me by this onely action for euer beholding vnto you, wherein if I may ſo farre foorth preſume of your fidelitie, aſſure your ſelfe, that if euer God giue me libertie, A. C. to none ſo much as to you ſhall be

be yoked in courtesie. Good M. D. the matter hereof requireth some haste, whereunto I most heartilie entreate you. Fare yee well, this of, &c.

A Letter responsorie to the same.

GOod M. C. needlesse were it you should entreate me in that wherein you haue found me alwaies most willing, and such whom with small perswasions you may induce to a farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finish, what in the best sort I can conceiue to be vnto your occasions furthering. Hard will it bee for me to accomplish that, wherein your selfe seeme so vnperfect, for that the dullest conceit forged from the most distempered of your imaginations, cannot but sound farre better tunes then the ripest of my inuentions any waies able to deliuer. Neuertheless such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speede, thinking it better by deliuerie of a grosse deuice to satisfie the demaund of a friend, then by concealing the simplicitie thereof to bee censured as vncourteous. In conclusion, it is (sir) lawfull for you to vse me to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should imploy me, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly finde me, viz. yours, &c.

HEre must I note vnto you the last of these Epistles Petitory, in which is neither Exordium nor Narration, but formost of all the petition, and afterwards the parts following, the like whereof you may perchance finde hereafter. For that where practise and skill hath enabled a man to doe well, there is no necessitie that such should be tied to rule, who being of sufficient knowledge and capacity are able to discerne what is meetest, and accordingly to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendment thereof, may to the present occasion seeme most conuenient

and readie. And as in this one Letter, so may the learner light vpon many others being different also from the obseruation herein deliuered, and sometimes abruptly entring into the matter without any limitation at all, one other example whereof shall be next hereunto deliuered, the first beginning of which, declareth the meane of accomplishment of the request, before the petition declared, whereunto by imitation the vnskilfull may not rashly enter, without good aduisement of what in the performance is mæte to be considered. The method of which is in this sort pursued.

An example Petitorie, concluding a briefe request and courteous remembrance of a thing before time promised.

NOw is the time (wherein if your pleasure be) you may performe what erst you haue promised. I therefore desire you as heartily as I may, that your intent, being to doe me good, you will now execute the same. And albeit I doubt not of your willingnesse herein, whose courtesie hath not been strange towards me: yet rather enforced by mine owne necessitie and continual remembrance of my vnprouided estate, then by any other misgiuing, I prepare these lines, sollicitours of your expected promise, which bearing in their front a token of oportunitie, would pray you not to let slip occasion, but with as much speed as willingnesse to accomplish the same: Remembring how many waies I am beholding vnto you, I remaine in account of your courtesies, rather studious to think on them, then any waies able to requite them, &c.

Another example of the like effect.

Exordium. EVen as a bold begger, the more bee is relieued, the more hee
By comparison. still presseth forward vpon the bountie of those, whom hee supposeth to fauour him: so fareth it with me, who hauing erstoones enioyed your trauaile to my no small benefit, am neuertheless so shameless as still to importune you in the same. I
Insinuatio. haue, sir, I confesse, by your good meanes, receiued sundrie fauours at the hands of my Lord, which I cannot, nor euer shall be able

able to requite vnto you, the matter of my ſuit notwithſtanding hitherto depending before his honour, I neither can nor may ſo farre foorth withdraw my ſelfe, but I muſt needes now and then ſolicite you, as the Gentleman by whoſe only courteſie and perſeuerance in wonted care and good affection towards me I doe liue, and ſo liuing, continue my daies and yeeres with ſuch aſſured reſpect, as he that hath ſworne and vowed in himſelfe neuer to forget you. It doth ſir, ſo much ſtand me vpon the procuring of his L. letter in my behalfe, for the indifferent trial and hearing of my cauſe, as without (in ſpeciall and earneſt ſpeeches the ſame be directed for me to the Iuſtices and Commiſſioners) I am in great deſpaire how the caſe will goe with me. It is you therefore that muſt helpe me herein, and by your onely meanes I muſt bee warranted in this action, the intendment whereof furthering ſo much vnto right and cauſe of equitie as it doth, I hope his L. vpon your motion will the eaſilier condeſcend vnto. This is that I *Peroratio.* require at your hands, and to the ſpeedy diſpatch whereof I may not ceaſe to importune you. Whereon concluding for the preſent I doe heartily bid you farewell, &c.

Of Epiſtles Commendatorie.
Chap. 16.

MVch more might bee handled in this kinde, the methode whereof is one the moſt ordinarie of any ſorts of Letters that are indited, for that the greateſt number of directions are commonly concluded in this matter, the requeſts whereof doe either eſpecially concerne the writer, or are otherwiſe to bee reſpected in the behalfe of ſome other. The occaſion of which hath carried heerein the plentie of ſo many examples, that by manifeſting the diuerſities of their orders and vſes, the learner might not want wherein to bee directed, and choice of varietie wherewith to bee delighted. Now, beſides theſe hereby already deliuered, there are letters alſo that might be ſuted vnder this forme, which frō noble men or others, are many times writtē in fauor of ſundry perſons, cōtaining requeſts in their behalfes to be performed, which notwithſtanding the

difference of estates, in that the same do for the most part passe vnto their inferiours, yet seemeth the nature thereof to be petitorie, but in a different order of these to be altogether pursued. In so much as neither agreeth it, to vse like circumstances of humilitie and intreatie, nor of pleasures or courtesie, as in the other are required: but rather a necessarie supposall and assurance of their demaunds to bee hearkened vnto, in respect that of their honours, reputations, or credits, it is intended they will require nothing, but that with reasonable toleration may be liked of. But the vse of such kinde of directions in choice of both, I rather hold pertinent to the title Commendatorie, for that whatsoeuer is therein written, in fauour either of the person or of the cause, may in respect of the honour or reputation of those from whom they come, be better deemed in sort of a courteous recommendation, then otherwise by or vnder any title of humilitie or submission: for these causes I haue thought méete to adioine immediatly hereunto the same Epistles Commendatorie, being so nearely combined with those of Petitorie as they are. The vse whereof are not nevertheless so farre foorth carried, but that from an inferiour to his superiour, in some causes and vpon sundrie accidents, the same are deriued. The places appertaining vnto these kindes of Epistles be as in the Petitorie are alreadie declared, chiefly when the same, intendeth to a cause or person preferred to bée fauoured. In which, when it concerneth the person, wée must beware that in the credible deliuerie of whatsoeuer tending to his praise or preferment, wée doe it either by warrant of our owne knowledge, or by such certaine report of others, whose opinion wée deeme will not bee misled. And if neither of these doe fall out to bée knowne or beléeued, then shall we shew what information wée haue besides our owne opinion, or peraduenture no other assurance at all but our owne simple liking. Petitions also are frequented in requiring fauour to these causes, wherein standeth in highest regard the state, countenance or authoritie of him, from whom the Letter is framed, who accordingly thereunto may desire that the rather at his request, or vpon his suite, or for his sake, or in regard of his liking the person may be accounted of, or the action furthered.

Besides,

Beſides, it may be added to the increaſe of a more ſpeedie performance, the loue (if any be) or the occaſion thereunto ſorting) we owe to him we commend, or in whoſe fauour we write, either ſolely for himſelfe, or coupled from his friends, his parents, the conſideration of his charge of wife, children or ſeruants, the wrong offered, benefit to be attained, or whatſoeuer other matter to be deemed requiſite or conuenient. Now from whence or out of what inſtigations, the matter of ſuch commendation is to be drawne, you haue in generall chapters of this booke alreadie at large. The circumſtances of which, and whatſoeuer elſe hereby forewarned, ſhall in the enſuing examples be more at large deliuered.

An example commendatorie, wherein is recommended to a noble man from his inferiour, the conditions and behauiours of a perſon.

IT may pleaſe your Lordſhip, This Gentleman the bearer hereof, with whom a long time I haue been acquainted, and of his qualities and good behauiour haue had ſound and large experiment, hauing been a good time a ſutor vnto me, to moue his preferment vnto your Lordſhips ſeruice: I haue now at the laſt condiſcended vnto, as well for that I know your Lordſhip to bee now preſently diſfurniſhed of ſuch a one, as alſo that there will hardly be preferred vpon a ſudden any one ſo meete as himſelfe to ſupplie that place. And thus much by your pardon and allowance dare I aſſure vnto you, that if it may pleaſe you in credit of my ſimple knowledge and opinion to imploy him, you ſhall finde that beſides he is by parentage deſcended from ſuch, of whom I know your Lordſhip will very well account of, hee is alſo learned, diſcreete, ſober, wiſe and moderate in al his actions, of great ſecrecie and moſt aſſured truſt, gouerned in all companies accordingly: finally, a man ſo meete, and to this preſent turne ſo apt and neceſſarie, as I cannot eaſily imagine how you may be ſerued better. Pleaſeth your L. the rather for the great good will I beare him, and humble dutie I owe vnto you, to accept, imploy, and account of him. I nothing doubt but your L. hauing by ſuch meanes giuen credit to my choice, ſhal finde him

Narratio.

Commendations of the party.

Petition.

ſuch, as for whoſe good ſeruice, you ſhall haue further occaſion
Peratio. to thinke well of me for him. Whereof nothing doubting, I doe referre both him and my ſelfe in all humblenes to your beſt and moſt fauourable opinion. From my houſe in B. this of, &c.

A Letter reſponſorie to the ſame.

AFter my very heartie commendations vnto you. Sithence the receit of your laſt letters and recommendations of P. B. into my ſeruice, I haue had ſmall occaſion either to write or ſend vnto you till this preſent. And for ſo much as vpon your certaine notice deliuered vnto me in fauour of his preferment, I held my ſelfe ſo well aſſured in all things of his behauiour, as I doubted not thereupon to receiue him in place of greateſt fidelitie, I haue thought good hereby to let you vnderſtand, what great pleaſure I haue taken in his diligent attendance, aſſuring you that for many vnexpected qualities, which I haue proued to be in him, I doe wonderfully well like of him, and that with ſo good affection, as I intend not to omit any thing that may tend to his aduancement. In beholding him often times me thinkes he many waies doth reſemble his father, whom ſound troth, I do ſuppoſe, might haue been intertained with the beſt for his well deſeruing. This bearer ſhall enforme you of ſome eſpeciall cauſes, concerning my affaires in the Countrey, whom I doe pray you to conferre with, & to affoord your trauaile for his preſent diſpatch, which I will not faile heartily to requite vnto you. For your care had of my wants, and diligent ſupplie of ſuch a one, I doe many times thanke you, and haue promiſed in my ſelfe for the ſame to become a debter vnto you. And euen ſo I do bid you heartilie farewell. From the Court this of, &c.

Another Epiſtle Commendatorie of the ſort before deliuered.

MY very good L. I am enformed by this Gentleman the bearer hereof, that by meanes of one of your Chapleins, a motion hath been made of his preferment vnto your L. ſeruice: and for ſo much as thoſe his good friends are not now in towne,

who

who in reſpect of their account with your L. might ſtand him in very good ſtead; vnderſtanding his well-willing minde, and great deſire thereunto (for that I wiſh very well vnto his aduancement) I haue taken vpon me hereby to entreate (albeit I may not preſume ſo farre, as to preferre a man vnto your Lordſhip) that it may yet pleaſe you vpō my ſpeeches to haue the better liking of him. Aſſuring you that both by the credit of my La. F. who vpon very good conceit towards him, wiſhed his preferment, with her late deceaſed brother and laſt L. C. and alſo by the knowledge my ſelfe haue had of him, and others beſides, whom your L. hath in ſpeciall and choice regard, hee is one ſo ſufficient, and euery way ſo well furniſhed to doe ſeruice to any honourable perſonage, as by triall and proofe made of whoſe good parts and behauiour, your L. ſhall not reape occaſion of ill conceit, to whom ſo euer haue vndertaken to preferre him vnto you. And if it ſhall notwithſtanding ſeeme further conuenient vnto your L. to make ſtay of his acceptance, for ſome priuate cauſes hitherto vnſatisfied, I ſhall yet in his behalfe neuertheleſſe become thus farre a ſuter vnto you, that this my recommendation may with your L. good fauour become a ſpeedier meane the better (when it ſhall happen) to moue your L. good liking towards him. For which I ſhall thinke my ſelfe, as in many other occaſions beſides, vnto your honourable opinion moſt deepely beholden. In acknowledgement of which, and reſpect of my humble and dutifull regard to the ſame, I do now and euermore remaine your L. &c.

These two examples Commendatory, are concluded to one effect, the formost whereof with little alteration, may become a president for any commendation, whether it bee to fauour friendship, choice, or account, and not vnto seruice at all, for that herein is shewed, in what sort men for their vertues may be recommended. Now if there be any other particular occasiō in the person, besides these, inducing matter of good liking the same in place and stead of other, or together with the other may be then alleaged, & the course herein deliuered at al times indifferētly to be obserued. And as these are frō inferior persons directed vnto their superiours, so will we sort out some others,

that from Noblemen in like ſort haue beene paſſed to their inferiours, examples whereof are in like maner hereunto annexed.

An example Commendatorie, from a Noble man to his inferiour, wherein one is recommended to an office.

AFter my very heartie Commendations vnto you, where I am giuen to vnderſtand, that you are in election, and it is alſo very likely you ſhall be pricked by her Maieſtie, high Sheriffe for this yeare, of the Counties of Suſſex and Surrey. This Gent. the bearer hereof, being one whom for many reſpects, I do greatly fauour, and for his learning, skill, and honeſt vſage, haue long time vſed and reputed of, I haue thought good by theſe (if it ſo happen you ſhall this yeare be named thereunto) to recommend to your good allowance to be receiued as your vnder-ſheriffe for that time, putting vnto you ſuch good and reaſonable ſecurity as appertaineth, for diſcharge of the ſaid office. And hereby alſo to pray you, that the rather for my ſake, and for the eſpeciall choice and reckoning I haue made of him, you will now before hand make certaine acceptance of his skill by refuſall of whatſoeuer other that may be recommended vnto you for the exerciſe of the ſame office, aſſuring you for that I haue well knowen and proued to be in him, you ſhal be ſo well furniſhed, as you would wiſh. And beſides, in that you ſhall gratifie me herein, I will not faile in any ſort I may to requite you. And euen ſo I bid you heartily farewell.

HEerein is the honour and nobilitie of the perſonage greatly to bee reſpected, who by ſo much the more his eſtate, countenance, or authority requireth it, by ſo much the leſſe may it be conſidered, that in the inditing of theſe letters hee ſhould with ouer large entreatie be charged, but rather with fewer ſpeeches, and leſſe circumſtances to demaund what hee purpoſeth. The conformitie whereof may be gathered out of the examples enſuing, according whereunto, he in whoſe fauour ſuch kinde of Letters are to be directed, (eſpecially if the inuention being of his owne procurement be brought to be ſigned) ought to take heede that the regard of his honour and calling, in whoſe

whoſe name the Letter paſſeth be not by too great humilitie of tearmes in any ſort miſpriſed.

An Epiſtle commendatorie, from a noble man, in preferment of his ſeruant.

AFter my very heartie commendations vnto you. This bearer hauing of long time ſerued mee faithfully, and being now deſirous to trauaile. I haue thought good heartily to recommend vnto you. And foraſmuch as by reaſon of your office of Lord Gouernour of V. it is likely there are many places of good preferment remaining in your gift, vppon your followers to be beſtowed, I do moſt heartily pray you, that you will not onely for my ſake be contented to receiue him into your ſeruice, but that alſo in fauour thereof, you will in any place of preferment about you, do him that benefit and furtherance, as to one whom you wiſh throughly well vnto, you would performe. Herein if my requeſt may preuaile with you, I ſhall not onely be readie to thanke you, but in whatſoeuer cauſe you haue to vſe mee, be as willing to requite you. And ſo I doe bid you right heartily farewell: At the Court this day, &c.

An other example, wherein is recommended the cauſe and ſpeedie furtherance of Iuſtice.

AFter my hearty Commendations vnto your Lordſhip: where I haue beene informed by this bearer, being a poore Tenant of mine, of a certaine cauſe of his depending before you in her Maieſties Bench, and that after many thwartings and euill practiſes of his aduerſarie, the matter is now driuen to an iſſue, and tryall, from the benefit whereof by corruption of ſome kinde of perſons, he hath theſe three tearmes paſſed beene already detained, to his great hinderance, and almoſt vtter vndoing. I haue thought good vpon his humble ſuite to moue your L. in his behalfe, and to pray you that at my inſtance you will at ſome conuenient leiſure examine the ſtate of his matter, and being informed thereof at large, doe him that ſpeedy fa-

uour

tout in iustice and right, as he may not any longer time therein be deferred, but that notwithstanding any cauill or obiection thereunto hindering, he may before this tearme passed in any wise haue a tryall. In accomplishment whereof, besides that you shall greatly satisfie me in respect of the poore mans right, whereunto I wish great regard to bee giuen, you shall also performe a deede so charitable, as whereby you shall perpetually bind him, his poore wife, and children continually to pray for you. And albeit I nothing doubt herein your great willingnes and voluntary disposition to Iustice, yet that by reason of my request, the matter with more diligence may be harkened vnto, I entsoones pray and therewith all heartilie doe bid your L. farewell, this of, &c.

TO all these examples Commendatorie, **belongeth three especiall sorts of Letters** Responsorie, **in which is either flatly denied, absolutely allowed, or doubtfully accepted of, what by force of those** Epistles **are seuerally commended. Of either of these suites I haue thought good to set downe some directions, the diuersitie whereof, at the choice of him that searcheth the same, may according to this present humor be either reiected or followed.**

An example responsorie, wherein is denided what in the formost directions may be recommended.

PLeaseth your good L. I receiued your fauourable Letters, and commendations giuen in the behalfe of M. L. with whom hauing had conference at large, I doe finde nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honourable and earnest demand made in his fauour, as also that many great and vrgent respects, I stand deepely charged vnto your Lord. I cannot neuertheless herein performe what I would: For that (besides it is yet doubtfull whether I shall bee to the same place appointed by her Maiestie or no) if I be chosen Sheriffe, I haue two yeares since giuen my word and assured promise to my Lord of L. that I shall then accept of such a one to the exercise

exerciſe of the vnder ſherifwicke as ſhall by him to mee be preferred. According vnto which, ſtanding now in election for this yeare as I doe. I am and euer ſithence haue been yearely ſollicited to the ſelfe ſame purpoſe. Whereof I thought it my duety to aduertiſe your L. by theſe, moſt humblie craving pardon of the ſame, in that I may not as I would, herein ſatisfie your vrgent and vehement requeſt. And ſo with my right humble duetie vnto your Lordſhip doe take leaue. This x. of Nouember.

Another Letter reſponſorie. wherein conſent and allowance is giuen to the matter required.

MY humble duetie remembred vnto your good Lordſhip. The Letters directed vnto me from the ſame, together with the Gentleman in whoſe fauour they were aſſigned, I haue entertained, And ſo much the more welcome were they vnto me, by how much the more I repute my ſelfe honoured in that it hath pleaſed your Lordſhip any waies to require me, Touching the partie recommended, your Lordſhip doubteth not I hope, but that of the leaſt of yours, I would make eſpeciall account, the effectes whereof you ſhall in this perceiue, in that for the regard I beare vnto your Lordſhip I will both repute of, and fauour him. Beſides what other aduancement or preferment his owne deſerts, or my aide may any waies bring vnto him hee ſhall be ſure at all times to enioy it. Praying your Lordſhip in all other things as farre forth to ſtand my gratious and fauourable good L. as herein I ſhall not faile to accompliſh what to the vtterꝛmoſt may be held meete and conuenient. And thus beſeeching the Almightie to haue your Lordſhip in his eternall protection, I doe in all humbleneſſe take my leaue. From R. this ſeuenth of Auguſt, &c.

The

The third Epistle responsorie, wherein is doubtfully allowed or accepted of, what to the same was recommended.

MY singular and speciall good L. I haue vnderstood by your last Letters, of a certaine fained and vntrue suggestion, deliuered by one of your L. tenants, against the proceedings to him supposed to be tended out of this Courte, according whereunto (albeit I was before time) not altogether vnacquainted with the clamourous condition of the party) yet did I neuertheleſſe as by your Lordship was enioyned, examine at large the circumstances of the cauſe, and for the better satisfaction of your Lordship, haue determined to set downe vnto you the truth of the same. This R. L. whom your Lordship tearmeth to be a very poore man, is not (as in simple shew he maketh himselfe apparantly to be) but is rather such a one as from whom (being narrowly sifted), your Lordship might sooner draw a hundred poundes of his money, then halfe an inch breadth of his honestie. This argument whereof in nothing so much appeareth as in this one action, wherein against a poore man in deede, he hath very iniuriously behaued himselfe, and hauing extorted from him his bond now in suite (vpon some conclusion, though no good consideration at all) of the summe of one hundred pound, goeth about vpon a nice quillet in the condition to prosecute the forfeiture of the same, which indeed by the direct wordes of the writing, is in law forfeited. For reliefe whereof his aduersarie complained in the Chauncerie, by reason of the prosecution of which bill, and notice particularlie thereof giuen to my Lord Chancellor, the said R. L. hauing diuers times agreed to compromit the matter, and yet greedie as it seemeth to obtaine the forfeiture, stil cryeth on for triall, whileſt the matter is still in debating, for which cause the same hitherto hath onely, and not otherwise been delaied. And for as much as sithence your Lordshipes letter receiued, my selfe verie earneſtlie haue trauelled to make some conscionable and quiet ende betweene them, yet will the same in no wise on his part be assented vnto, by occasion whereof the extremitie of the law being very like to proceed, he is the next tearme without further delaie to obtaine a iudgement,

ment, and ſo the poore man on the other ſide. to be vtterlie vndone: I thought it not amiſſe in aduertiſing the ſubſtance hereof vnto your good Lordſhip to pray that in credit of what here deliuered. your Lordſhip would bee pleaſed to procure the ſaid R. L. toaſſent to ſome reaſonable order, So doing, what in conſcience the poore man is then able to pay, in reſpect of the other charges, and purchaſe of his owne negligences: I holde not too extreame to be out of the ſaid bond deducted, becauſe in law he was ſomething charged, though in equitie otherwiſe hee ought to haue bin clearely quited. Thus in diſcharge of my conſcience herein, hauing ſo much deliuered vnto your good Lordſhip, I doe recommend you to the protection of the Almighty. London this thirteenth of May.

NOw after theſe Epiſtles, let vs enter into one ſtrange commendatory kinde, ſomewhat different from the order of the reſt, beeing ſuch as wherein the partie directing the ſame beeing ſomewhat ſcant in deliuerie of ouer large and tw credible ſpeeches, thought good to mittigate the force of the ſame by the very partes of extremity it ſelfe, wherein of a merry conceit, or ſome other pleaſant humor, he appeareth very vnwilling to flatter. in reciting the example whereof, becauſe with many tedious preceptes I haue now a good while wearied the reader, I may peraduenture occaſion ſome matter of recreation, which by the ſingle ſhew therein gathered, appeareth in ſort following to haue beene performed.

A Letter commendatorie pleaſantly conceited in preferring an vnprofitable ſeruant.

SIr, I do ſend vnto your view the bearer hereof (a man ſhaped as you ſee, and as bold in condition as he appeareth in ſhew) *Narratio.* whom by all the ſuperfluities of ſummer ale, that hath wrought in his giddie brain I haue bin requeſted to commend vnto you. And in as much as in putting ſo vnworthy a worthy in ſubſtance of ſo incredible allowance, it ſomething behooueth I hide not *Himos.* the gifts which by great ſearch in many a good hoſtery, tauerne, and alehouſe, he hath by long trauell and drowſie experience ere this

this time gained, to his inſupportable credence I ſhall not ſpare in ſome ſort to ſignifie vnto you, what in regard of all theſe I am let to coniecture. Trueth is ſir, that he is very well ſtudied in the myſterie of Malt-wormes, and for his peculiar skill in decerning the nappy taſte by the nut browne colour of Seller-ale in a frosty morning, he is become a ſworne brother of the rag-mans number, and thereby ſtandeth enioyned neuer to weare ſurres or other lyning in the coldeſt winter, but onely the warmth of the good Ale, which inwardlie muſt hearten him: Beſides Sir, if you haue occaſion to credite him with a ſmall parcelll of money in diſpatch of a iourney, do but ſay the word that it ſhall once lie in his charge, and you may ſtand aſſured, that it ſhall be laid vp ſo ſafe, as any liquor in the world can ſafe conduct it from his bellie. Take no care for your kitchen, butterie, or larder, for once a day he loues to ſee all cleane before him. Little apparell will ſerue him, for his liueries enſue weekely out of the Bruers meſh-fat, His lodging he reckes not, the Chimney floore, and Billets endes ſerue for a Featherbed and Couerings. When you haue moſt neede of him, you ſhall alwaies bee ſure to goe without him, if you delight in a Pigs-nie, you may by receiuing of him, be ſure of a Hogs-head: Great ſtore of ſmall liking you happily may haue to him, we know not what wonders the world may rende out, for nothing is impoſſible where all things may be compaſſed. It may pleaſe you for recreations ſake to looke vpon him, ſo you be not in caſe to ſurfeit, looke what ill liking you conceiue, report backe againe I pray you in the inner facing of his chimney Casket. *Omnia ſua ſecum portat*, he is ſomewhat a fooloſopher, for he caries all his poſſeſſions about him, for *terram dedit filijs hominum*, he muſt needes then haue a large dwelling, I pray ſir, giue him good wordes how ill-fauouredly ſoeuer you fauour his acquaintance, for my part I requeſt no remuneration for the preferment I haue tendred towards him.

Ironia.

Proſonomaſia.

Thus much, would I haue done, and more, long ſince to bee rid of him. His old maſter being dead, it is neceſſarie ſome place to be peſtered with him, he makes great choiſe of your houſe keeping, if you can like to frame with him. Much more might be deliuered in the commendation of his worthineſſe, but that I leaue to rehearſe it, and now ſir for your owne appetite, I leaue

to

to your contentment: Blame not me, but him that leade me, and forth to an end. Commend me, but not condemne me, for I ſhall once doe you a better turne, this is but the firſt, the next may be worſe (better) I would ſay. And ſo fare ye well, &c. *Proſonoma-ſia. Metanoia.*

Of Epiſtles Conſolatorie. *Chap.* 17.

TIme is it now, I ſhould leaue this laſt title of Epiſtles as hauing thereof ſpoken already ſufficiently, and giue my ſelfe to the deliuerie of the next, which are Conſolatorie, the effects whereof are to be beſtowed on ſuch as are grieued, according to the waight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuented with ſo many, and ſo vnlooked cauſes of ſorrow and greife, as it many wayes needeth to haue the remedy of comforts to be applied vnto it, yet the equalitie of all ſorts of minds not ſuch as in one and the ſelfe ſame degrée can accept and beare it: It ſhall therefore be meete and conuenient, that in deuiſing to yéelde this ſweete and gentle remedie to any troubled conceit, we do ſo moderate the matter, as that in the Diſcouerie thereof, we rather ſtrike not to a farre greater impatience or extremitie of vnmeaſurable ſorrow then before, vpon vntimely thruſting forward, or ignorant purſuit of the ſame, ſeeing that the mindes of ſome, are of ſo high and incomprehenſible ſtoutnes, as they ſhun in themſelues and account it a ſlaunerie to bee ouer whelmed with woes. Others againe ſo riſe and ſo abundant in teares as the leaſt ſhew of repetition in them, inducеth matter enough of continuall mourning for which cauſe, wee will ſort theſe matters of comfort, into three ſenerall orders. The firſt whereof ſhall be at choice, plainely and ſimply as occaſion ſerueth to comfort or perſwade, meaſuring our common calamities by the rule of Iudges, ſeeing vnto a wiſe man, no one thing can returne cauſe of diſquiet ſo much as the ſhroud of filthineſſe and ignominious ſhame, neither can he be hurt of any one without himſelfe. Theſe (the more ſenſible they are with whom we deale, and of greater capacitie) the more vehemently

hemently may we enforce by all sorts of forcible arguments or examples. The second of these must by insinuation bee entred into, as supposing a person of a high and stately minde, and in a cause not common to be censured, the weightinesse of whose greife suppressed by a kinde of unconquered fortitud, we would goe about to comfort. We may not with these deale, as in a case of ordinary greife with the others, but rather by a more valuable meane, as who would say, it appearing to vs the invincible valour we see or hold to be resiant in their mindes, shunning to be tainted with the least touch of sweltring greife, we do offer our speeches or Letters to entertaine time with them, whose hearts wee know cannot yeilde to any forcible sting thereof. And now considering the great validity of their wisedom, and a minde in them so unconquered by any stormes of Fortune, as is apparant, we can but encourage them stoutly to beare, what others as weakelings doe lie groneling under. In which we shall finde greater cause to reioyce by the worthinesse of so goodly a minde, then otherwise be occasioned to grieue for their sorrowes. The third and last likewise must in another sort be conueyed, as finding the passionate and perplexed conceits of some, yet fresh bleeding vpon the beaute wound of their sorrowes, wee may not abruptly enter with them, into the fust occasion they haue so to be distempered, but rather for the lenifying of their greifes (for in sorrow also to be accompanied, breedeth often some comfort) seeme to take vpon vs one part of their euils, by declaration how grieuous for some especiall causes the same becommeth vnto vs, either for vertue or some other praiseable condition in the partie, by occasion whereof, wee doe euen participate, as it were, with the griefes of them wee goe about to succour. For commonly it is giuen to vs to mislike such as dissent from our affections, and loue them againe, who make themselues partakers of our euils. It auayleth also very greatlie sometimes to extenuate or lessen the cause of the griefe, either by the incertaintie of things casuall, being in some respectes subiect to frailtie, or by the hope of short continuance, or by the necessitie of the action which may not bee withstood, or by some comfort or expectation left to mittigate the same.

The

The reputation also of wisedome, grauitie, the opposition of permutation of times and seasons, the diminution of the occasion being nothing so great or vrgent as we deeme it, the indurance of the thing to be a meane vnto vertue, and finally, the common lot and condition of all men, subiected vniuersally to mishappe, to sorrowe, greife, sickneſſe, disquiet, iniuries, wrongs, oppressions, and all kinde of euils, the generall recordation whereof, aboue many things that may be opposed, swageth commonly ouer the passions of the minde, by a deepe regard of the vniuersalitie of the same, as that it soneſt of all beateth downe, the weight of all kinde of ill sorrowes and conceiuings whatsoeuer. Herein the quicke sentences and pithy sayings of philosophers, may also be a great spurring, and finally, all possible arguments that may be, whereby men are any waies perswaded or led to forget their euils. In this place it is principally to be obserued, that in ministring comfortable speeches to the redresse of any mishaps, we do not by preferring of toies and sporting deuises, seeke to releiue them, for that albeit in times of pleasure, the humor of the partie might in some sort, be therewith greatly delighted, yet in causes of such extremity, all persons for the most part, very hatefully do endure the putting forwards thereof, as too much impertinent to the heauineſſe wherewith by sorrowfull remembrances, their mindes are commonly amated. But if the cause be light, then may it not be much amiſſe to vse some pleasant deliuerance to such a one, especially whose appetite standeth any thing towards the same, but this also in such louing, sweete, and gentle sort to bee done, as that true comforts may seeme to be mingled with those conceited pleasures. Neither may we in any case seeke in vaunting sort, to thrust into their priuate view, the present tranquillitie and happineſſe wherein our selues repose, the obiection whereof were too rusticall. For that as societie in miserie it selfe, leneſieth the force of the greateſt greifes, so the opposition of anothers pleasure and freedome, is a corosiue or sting to the want of any one that is sequeſtred from the same. All these obseruations in causes Consolatorie are greatly to bee regarded, whose vses being to bee imployed according to their seuerall suppositions, I leaue to the

diſcretion of the writer in what ſort he thinketh méte to haue their efficacies perfourmed.

An example conſolatorie of the firſt ſort, wherein a Gentlewoman is comforted of the death of her ſonne.

Exordium. GOod Miſtreſſe P. I am ſory that my ſelfe muſt become the vnluckie Meſſenger of mine owne infortunitie vnto you, and that in the fore fronte of my letter is planted ſuch extreame greife as I cannot but extreamly bewaile, ſo often as I thinke of it. Neuertheleſſe, knowing vnder what motions we liue, and that aboue our reach ruleth one, vnder whoſe becke the mightieſt do ſtoope, and the greateſt are made ſubiect, I muſt as my ſelfe, ſo likewiſe perſwade you, to tolerate all ſuch chances whatſoeuer, as falling from ſuch abſolute direction, to alter any one iote thereof is impoſſible, and to reſiſt the ſame, fruitleſſe and vtterly vnauaileable. The care of my ſelfe (albeit many do knowe how much I tendred that I ſigh for) is not ſo much ſetting by reaſon I am led to bee aſſured of the neceſſity of our decay, as the motherlie pitie I haue alwayes perſwaded my ſelfe to bee in you, and that I now alreadie do feare leaſt forgetting the direct ſquare of our certaine liuing, you will runne into ſuch vntimely ſorrowes, as with manifold teares will hardlie bee waſhed, and with innumerable ſighes, will ſcarcelie bee wiped away. But what ſhall I rehearſe vnto you a thing ſo ſudden and vnlooked for, as I proteſt by the heauenlie maker, and ruler of all things, at the receipte of your laſt letters I neuer miſtruſted or once looked for to haue happened? Your teares I ſee euen now a waite what I will ſay, and loe, your imaginations doe alreadie deeme the matter I muſt vtter. At leaſt wiſe if I ſhould ſeeme further to diſſemble the occaſion of my greife, (and by hiding the ſumme of all that may breede diſcontentment) to conceale what now I am inforced to vnfolde vnto you, the diſcharged meſſenger returned vncompleate, would bewray the effects thereof before you. It is then your ſon, good M. P. whoſe want I am inforced to tolerate, & whoſe preſence you muſt now henceforth determine vtterly to forbeare. Your laſt preſage in commanding him to be ſeene

Inſinuatio.

liuing

liuing or dead, hath now returned his liuing to bee diſcharged, and his earthly courſe vnlooked for, to be couered with cinders. Had I thought it then (As by the Almighty I leaſt miſtruſted it) and had you prepared to haue receiued him, as then before was required you could not more ſooner haue aſſured me his returning, then I am able now to perſorme him, at your preſent ſending. He is commanded to another, that before did expect him, he is ſwallowed in the gulfe, that from the formoſt houre of his birth did hetherto awaite him. Now if you will ſay he was yong and might haue liued, examples do ſhew that younger then he haue died. If you will ſay, you loued him greatly. God by your patience ſhall accept him the more worthily. If you will ſay, you are ſory for it in that he was vertuous: conſider the world wherin he liued, that might haue made him more vicious, Finally, to anſwere euery obiection that by you may bee affirmed, nothing herein can more fitly be auerred, then that in our life time we ſee daily before our eyes to happen. Knowe ye not, that all things do by little and a little growe into ripeneſſe, and foorth with by degrees fal into rottennes? Hath not God vnto euery thing after their greateſt perfection, included ſuch certaine limits, that by and by they ſeeme to be appropriate to their lateſt confuſion? Is there any thing on earth ſo aſſured, that by vnſtaied incertainetie is not continually guided? Among all fruites and bloſſomes on the ground are there not ſome that are ſooner then others euen on their tender branches, as it were already ripened, and others againe that by long lying are made rotten and mellow? All flowers ſpring not at one inſtant, nor all bloſſomes with one ſole blaſt are ſcattered. To man is appointed his certaine bounds, vnto which to be attained, and beyonde the which not to paſſe, is already limited. Your ſonne as timely fruite, ſo timely ripened, and as fitte for his ſeaſon was as timely gathered. It was neceſſary by nature he ſhould be perfected, and the perfection attained, by nature alſo hee was conſequentlie to be depriued. Onelie that his ſickeneſſe was naturall and that in the continuance thereof he wanted no attendance, the credite of others as well as my ſelfe can teſtifie. If Phyſicke could haae ſaued him, if Syrrops, hot potions, or other neceſſaries would haue cured him, if teares and prayers might haue kept him, you had yet

Allegoria.

Antiphora.

Eortema.

Paradigma.

in ſafetie receiued him. He is deade, he is gone, wee muſt after
Aſyndeton. him. Of his firſt ſickeneſſe he was whole, and perfectlie recouered, afterwards from the Iaundiſe, though ſomewhat weakened, yet laſtly deliuered. But the inward moath that conſumed him, would not ſuffer him to liue, which with extreame gripes aſſailed him, that being not able any longer to continue at the pleaſure of God he died. It is your part therefore to be now recomforted, and therein with patience to referre your ſelfe to Gods determi-
Peroratio. nate pleaſure and iudgement, to which intent I haue taken in hand this midnights labour, after the receipte of your letters, which were to be returned the next morning earlie, by reaſon whereof I can no way ſatisfie what you write for, neuertheleſſe reſting hereafter to my vttermoſt power to pleaſure you, and recommending my ſelfe alſo to your wonted curteſie, I ende this foureteenth of Ianuarie, your carefull friend, &c.

An Epiſtle conſolatorie of the ſame, wherein one is comforted in caſe of harde extremitie.

Exordium. SEeing the inſtabilitie of worldly chances is ſuch as permitteth no one thing liuing to remaine ſtedfaſt, or in aſſured ſtay or certaine condition at all times to endure and continue? no maruaile
Synonymia. then (good Sir) if your ſelfe being a mortall man, framed of the ſame earthly ſubſtance and quality, incident to terrene frailtie, and natures imbecilitie, doe as other creatures alike participate the ſuddaine euils, and daily alterations thereunto annexed: a proofe whereof reſteth chiefly in your preſent ſtate and being, then which no one thing may induce a more ſerious aduertiſement, of the vile account and wretched contempt appropriate vnto your liuing. And albeit diuers are the calamities where with not onely your ſelfe, but ſundrie others
Epitheton. your louing friends carefull of your preſent miſhap, and grieued to ſee the vncouth and bitter change whereinto you are happned, are continually afflicted, in ſo much as there is not the ſtonieſt and flintieſt minde of all that euer haue knowne you (your deſperate vowed enemies onely excepted) but do in ſome ſorte

or

or other, bewaile, and as it were grieue to ſee the vnacquainted yoke thereof, with ſuch extremitie to be caſt vpon you, I cannot yet but greatly commend the inuincible *fortitude* of your high and noble minde, who by how much the more, the vehemency of theſe ſorrowes are to you vnknowne, and therefore the more vnuſed, do notwithſtanding by ſo much the leſſe permitte, the mighty power of thē to rule or beare ſway ouer you, neglecting or (which is greater) deſpiſing the ſharpe pricking ſting thereof, who by the deepe pierecing force of the ſame, is wonted to gall the remembrance of many others, and (as it were by a forceleſſe contempt of ſuch validities) not onely not giue any token or ſigne at all in their vttermoſt practiſes, but ſeeme rather to triumphe ouer the ſtrength that thereby they had wrought, and by an aduiſed, ſage and wonderfull modeſty and diſcretion, plainly to extinguiſh and put from you the fury of the ſame. Manifoldly I muſt confeſſe haue you hereby deſerued, and much more euill, by the wiſe and moderate entertainment of theſe troubles, hath to your aduerſaries bin tendred, who in nothing ſo much do reſt vnſatisfied, as that in ſubduing your body, they cannot alſo yoake & bring vnder by whatſoeuer extremity the courage, and ſtately progreſſion of your high and vnconquered minde. Wherein there is left in my opinion great cauſe of comfort euen in the very greateſt of your miſery vnto you, that in the conſtant indurance thereof, you haue power to puniſh them that would diſturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither may this that you ſuſtaine be rightly tearmed miſery, or ſuch a one as your ſelfe ſeeme to be accompted miſerable, whoſe minde in the very captiuity inflicted vpon this your body is thus freede, & accompanied with ſo ample and ſweetened libertie: For theſe kindes of troubles as they are worldly, ſo haue they power alſo vpon the worldly parts of a man, and therein are cohibitions of all ſuch earthly delight, as ſauouring more vnto the ſatisfaction of a ſenſuall appetite, then conducing to the excellency of the inward minde, doe breede that ordinary reſtraint wherewith men mortally conceited, are for the moſt part troubled. But to the ſweete imaginations of a pure and innocent minde, what is left wherewith to be diſcontented, but onely to haue committed any thing

Metanoia.

Auxeſis.

Concеſſio.

Heioſis.

Etiologia.

vile, wretched, or otherwise ill beseeming the vertue and excellencie wherewith the inward parts thereof are throughly indued. How many waies then are left vnto you to reioyce, vnto whose eyes the continuall thirst of *vertue* it selfe hath long since laid open the momentary pleasures of this world, the liberty whereof is vnto a worthy conceite a meere seruage, in whose fickle and transitory affections reposeth so slender assurance, and whose efficacies contemplate no other then vaine and fooliſh obiectes: seeing that you haue thereby so well perceiued how much the instinct of a braue and delicate minde climbeth farre aboue the reach of the body, with a pleasant and vncontrouled liberty. These things (impugning I must needes say a corporall appetite) permit you not, for such losse of riches, possessions, children or friends to become passionate, or ouercome with extreame greife) albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuinced. For which cause as often as you happen to fall into the remembrance of the same, suppose with your selfe that in time, the bitter sting may yet be repulsed, and that the lotte that is fallen vnto you herein, is no other but the common reward and hatefull disquiet of the world, wherein the most noble and worthie minds are commonly the most vehemently assaulted, and with deepest extremity by such kinde of meanes pursued.

Metaphora

Epitheton.

The recordation whereof, may returne vnto you one principall and great occasion of comfort, in that by distinction of your worthinesse, though you be partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It doth not a little reioyce mee to see that with such impregnable stoutnesse you doe so farre forth endeuour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a change, I meane, and reuocation of wonted pleasures) you shall in the meane time giue greater glory to your actions, in not apppearing for any worldy estate, riches, or contentment to be surprized in your imaginations. Praying the comfort of all comforts to bestow vpon you the dewe of his heauenly grace in assistance of your extremities, I take my leaue, this of, &c.

A

A conſolatorie Epiſtle of the third ſort, wherein a Gentlewoman is comforted of the death of her husband ſlaine in the warres.

ALbeit my ſelfe (hauing receiued the ſorrowfull newes of the vntimely death of my deareſt kinſman, and your deceaſed louing husband) was in the firſt hearing thereof ſo greatly troubled, as by reaſon of the greife then preſently conceiued for the ſame, my ſelfe vnhappily might ſeeme to neede that comfort, which now I goe about to beſtow vpon others: Yet weighing in my minde the ſtate wherein you ſtand, and being alſo informed with what great extremitie you haue entertained the newes of his loſſe, I cannot but in reſpect of the great loue I ought to him, and remembrance of the like care, wherewith he principally entertained you, enforce my penne hereby to yeelde vnto you thoſe comfortable ſpeeches, by the veritie whereof my ſelfe in ſo great a ſtorme of greife, could hitherto as yet be very hardly ſatisfied. It was deliuered vnto me by my brother F. B. that being now a Moneth or ſomewhat more paſſed, ſince by Letters out of H. the manner of your husbands death was vnto you reported, you immediatlie vpon the reading of the Letters grewe into ſo great aboundance of teares, and to ſo wonderfull impatience, as hauing euer ſithence continued the ſame, you will in no ſort thereof be recomforted. Aſſuredly my good Cooſen, I muſt needes conclude with your owne ſpeeches, and the waight of your interchangeable likings, that there is great cauſe left vnto you to become ſorrowfull, as hauing loſt the cheife and principall iewell of all your worldly loue and liking, the fauoured Companion of all your pleaſant and youthfull yeares, the entire comfort and ſolace of your pleaſant happineſſe, and ſuch a one, who aboue all worldes or any earthly eſtimation at all, accounted, honoured, and entirely receiued and loued you: but that you haue ſo great and vrgent cauſe of extremitie to continue with ſo hard impatience as you do, it befitteth not, it is vnneceſſarie, yet it is in my iudgement of al others the moſt inſufferable. For when it is not denied vnto you, that you haue cauſe to mourne, that it is fitteſt vnto

Exordium.

Metaphora.

Narratio.

Paramologia.

Allegoria.

Synonymia.

Auxeſis.

Aſyndeton.

Eulogia.

the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must bee limited, that the appearance beare shew of discretion. Do we not all know I pray you, and are wit-
Synonymia. nesses that he was a mortall man, that as our selues he was borne, vnder the selfe same condition, that he must once die, that hee had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath now
Climax. called him againe from this earth to leaue you? Are we ignorant that nature compelleth the wife for her husband, the husband for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament? But followeth it not also therewith that the losse and want of them being laid downe by an immoueable necessitie: we can by no meanes afterwards be in
Erotema. hope to reclaime them? What great follie doe we then commit in thus searching after the ghostes of our deceased friendes? Or what other thing do we therein performe, but yeeld a plaine de-
Metaphora. monstration, that our teares are to no other end, but to bewaile them, because they were mortall? whom death could ne-
Merismus. uer haue shunned without they had beene immortall. Are wee not eftsoones put in minde by the common casualty of al things, that there is nothing stable, that continually Kingdomes decay, Prouinces are shaken, Countries destroyed, Cities burned, townes wasted, people consumed, and that it remaineth a thing ordinarie with vs, daily to be conuersant in these euils, the losse of all, or either of which, (if they may be accounted euils) why then doe wee giue our selues by vnmeasurable greife, to a per-
Dialysis. petuall continuance and renouation of those euils. But you will
Erotema. hereunto alleadge, that it is loue that enforceth you vnto the same, and that such is the continuall remembrance you haue, as you cannot forget him. Alas how fruitlesse is this loue, and zealous remembrance in the deliuerance thereof? How farre sequestred is the vehemencie of the same, from the searched recompence? Why learne wee not rather of the wisest and worthiest, how to mittigate the impatience of our owne imper-
Antethisis. fections? In whose precepts, examples and counsels, if the immoderate vse or entertainment of any thing bee forbidden, shall wee not then in this, aboue all others bee chieflie reprehended,

reprehended, when we enforce our ſelues by continuall medita-
tion of our loſſes to ſhed ſo many teares to no purpoſe? What if *Antipopha-*
your Husband had not now died at this inſtant, hee muſt, you *ra.*
know, haue died, hee could not alwaies haue liued. Yea but hee
died, you ſay, vntimely: what call you vntimely, I pray you? If
in reſpect of the force preuailing vpon him, whereby hee was
ſlaine, you name it vntimely: then doe I grant vnto it: But if in
regard of the time of his life you affirme it, I denie that the ſame
may then be ſaid vntimely. For why? hath not the eternal Crea- *Etiologia.*
tor of all things ordered by his diuine wiſedome each matter to
paſſe his courſe in ſort to himſelf beſt beſeeming and moſt plea-
ſing: how can you then ſay that to bee vntimely, which by his
heauenly moderation was ſo appointed? Aſſure your ſelfe if hee
had then been at home with you he had alſo died, you could not
haue preuented it, his houre was come, ſo was it determined, *Aſyndeton.*
which way could he ſhun it?

What then grieueth you in this action? Is it that he was ſlaine? *Antipopho-*
Conſider with your ſelfe it was in his Princes ſeruice, his death *ra.*
was thereby the more honourable, for in ſo doing, he died as a
man, as a ſouldier, as a Gentleman. Yea, but you ſhall neuer, you
ſay, ſee him more? True indeede, but what of that? Is this death *Auxeſis.*
now greater then his abſence before? Yes forſooth it is indeed, *Antipopho-*
and why? becauſe you had hope then to ſee him againe, which *ra.*
by this meanes is taken away? Very well. You did then while
he was liuing recomfort your ſelfe with hope, content your ſelfe
now with neceſſitie, becauſe it muſt needs be ſo, and you can no
waies amend it. Is not this an end ſufficient to determine al ſor-
rowes? If you weepe, lament, crie out, and become grieued, re- *Erotema.*
quiſite were it the ſame ſhould returne to ſome end, that all your *Synonymia.*
care, ſorrow, griefe, lamentation, or what elſe ſhould not ap-
peare fruitleſſe, til at the intendment and determination thereof *Brachiolo-*
ſhould be to ſome ſpeciall purpoſe. See you then herein is no *gia.*
ſupplie, the effects are bereft, the end taken away. Be not then ſo *Aſyndeton.*
fond, as to bedew that with your teares, whereunto belongeth *Epiphone-*
neither redreſſe nor meane of recouerie. Who is he that would *ma.*
be ſo mad, as to crie vnto him of whom hee might bee aſſured
neuer to obtaine remedie? By cunning art beaſts we ſee, though
they be moſt fierce, are tamed, a meane is found wherewith to *Paradigma.*

breake

breake the Marble, the Adamant how hard soeuer it bee, may by deuices bee mollified: Onely death is of such force as no waies can be conuinced.

Merismus At the leastwise, if neither of these arguments might moue you to suppresse your exceeding sorrowes, you must finally consider that wee are Christians, and by the benefit of this corporall death, doe make exchange for an vncorrupted life, that the withdrawing vs from this vile earthly bodie of clay and filth, is a commutation to a sacred and heauenly progression, and that wee haue nothing left vnto vs, in all the trauailes, cares, disquiets, and heauie turmoiles of this wearisome liuing whereof to reioyce vs, but the expectation wee haue of happinesse and euer florishing gladnesse. Suppose the Ghost of your husband were here present to see you in all this extremitie, what thinke you would he say? How much disordered, imagine you, would he thinke you to be in your affections?

Antithesis.

Procatalepsis.

And were it not that so many coasts had seuered him both by land and seas, peraduenture wearied with your bitter outcries in the conceited image and shape of death, you might in apparance heare him, in these like speeches accusing and rebuking such your distemperate actions. And with breathing spirit to crie out vnto you, saying, What is it you go about? what meane you by teares to search out for a thing so irrecuperable? Why torment you your youthful yeeres with such vnprofitable, or rather, as I may call it, desperate kinde of mourning? why with such vniust complaints accuse you Fortune, and so often doe appeale death, and destinie of so hainous trespasse? Is it for that you enuie my happie state, so soone transported from this vntoward soile, to a more prosperous felicitie? Thus credit me, and in this sort (were it possible hee could speake to you) would he accuse you, in which consideration, were there not iust cause think you (of such intemperance) why you should bee greatly ashamed? Beleeue me good Cousin, there is neither profit or liking at all, of this bitter continuance reaped, you haue alreadie waded sufficiently in your teares, you haue mourned for him in earnest loue as beseemed a wife, it is now high time you be after all this comforted. Thinke that the greatest storme is by time at length ouerblowne, superfluitie of coales increaseth rather heate then flame,

Prosopopaia

Metanoia.

Erotema.

Allegoria.

flame, the ardencie of affection, with vehemencie sufficient may be expressed, though not by extremitie enforced. What should I say vnto you? You may not as other foolish creatures, that are neither gouerned by wit, nor ordered by discretion, make your selfe a spectacle to the world, but rather with such temperance (for euen in this extremitie of sorrow, is also planted a rare paterne of modestie) seeke in such manner to demeane your selfe, as the lookers on may rather pitie you, by insight of your great discretion, then in this sort to torment your selfe by a needlesse supposition. Much more haue I considered with my selfe, whereby to satisfie my grieued imaginations, in which being recomforted, and reposed in my secret thoughts, I haue deemed it necessarie hereby to impart the same vnto you, beseeching that as wel in regard of your selfe, as the little pleasure your friends haue to behold you in this strange kinde of perplexitie, you will enioy the fruites thereof with such sufficient contentment and satisfaction as very heartily I doe wish vnto you. And euen so tendring my selfe in all things to your courteous and gentle vsage, I doe heartily bid you farewell, S. this of &c.

Paradigma.

Parenthesis

Peroratio.

TOuching these Consolatorie Epistles, it is to bee intended that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parents, goods, or friends, in times of imprisonment, slander, persecution, sickenesse, in miserable old age, or plagued by disobedience, in ill successe of mariages, in pouertie, & finally in whatsoeuer griefe of minde, trouble, or aduersitie. In each of all which is, as I said before, vsed a great efficacie of perswasion for the mitigation of the same, by laying the troubles and vncertaine state of the world, with innumerable euils annexed to the turning wheele thereof, the communitie of the mischiefe to all, who though not with the selfesame, yet in some sort or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein wee liue, the inculcable force of that which is befallen vs, which because wee are worldlings must needes in like sort betide vs, how neere thereby we may bee drawne in contempt of earthlie vanities, the inticing baites, whereof are enuenomed with so many and sharpe poysons, that troubles are sent

vnto

vnto vs from God, to call vs thereby home vnto him, that they are the scourges of our disobedience, that by such meanes wee are discerned to be his children, that by patient sufferance, and entertainment of our harmes, wée doe nérest approch vnto him, who being in humane shape on earth, conuersing with men, was persecuted, slaundered, toke vpon him the most despised estate of pouertie, and by cruell death was constrained, that they who are cloyed with most abundance, haue therefore the greater charge laid vpon their neckes, and that no one then they are nérest to destruction, the height of whose estate, oftentimes occasioneth their vntimely deaths: finally, that it were bootlesse to striue against their forces, in that we thereby séeme ignorant of Gods pleasure and ordinance, who working all things vnto the best, knoweth perchance the punishment to be most fittest for vs, wherewith if wée were entangled, we might happily forget him, and become careless regarders of his high and mightie excellencie. So and in such manner may we wade in these actions, whereof hauing now deliuered sufficient, we will adde hereunto one example more, and therewith of this title conclude.

An example consolatorie, pleasantly written to one, who had buried his old wife.

THE posting newes hitherward of the late decease of my good old Mistris your wife, hath made me in the very going away of mine ague fit, to straine my selfe to greete you by these Letters. In the inditing whereof, I many times prayed in my thoughts that I were as readily deliuered of this my tertian feuer, as your selfe are in mine opinion deliuered by such meanes of a hatefull and very foule encombrance. I doubt not sir, but you doe now take the matter heauily, being thereby dispossessed as you are of such an intollerable delight, as wherewith you were continually cloied by the nightly embracements of so vnweldie a carcase, I haue, I must confesse, very seldome knowne you for any thing to mourne, neuertheless, if by such meanes you be happily constrained to change countenance, I haue prepared a golden boxe wherin I meane to consecrate all the teares you

you ſhed for that accident to *Berecynthia* the Beldame of the Gods, as a relique of your great kindſhip and courteſie.

Beleeue me T. I am ſorrie that mine ague had not left me, and that I were not now in L. with thee, were it but to view thy lookes and manlike behauiour, after ſo hard a bickering and incounter wherein thou was bereſt a heart of gold ſo daintie, as I promiſe thee to ſome graue ſober fellow, might haue become pretie conceited, and a very ſweete pigges nie. Well T. thou muſt needs loſe her, *ferendum eſt quod mutari non poſſit:* be not ſad, I pray thee, we will finde out a better match wherewith to delight thee. Thou muſt conſider that it is requiſite that all things ſhould bee done with indifferencie, ſhe hath left a thouſand pound in goods, and a C. markes by yeere vnto thee, let that content thee. What though ſhe was not married a moneth to thee, thou muſt be a patient man, her long continuance with ſo much wealth might peraduenture haue glutted thee. The gods haue become more fauourable to thy young yeeres, then thy ſelfe doeſt conſider of. She might I know haue liued longer time for age, (for foure skore yeeres old I grant is nothing) the woman alſo in very good plight too, by S. Margery: but what of that, wee muſt, as I ſaid before, beare with neceſſitie. I pray God thou beeſt not ouercome with ſorrow, but thou maiſt take it quietly. There bee men in the world that are ſo careleſſe of their fortune, and ſo very fooles in their wiſhing, as they could content themſelues greatly to bee in the like predicament with thee: but thou I aſſure my ſelfe art of a cleane contrarie opinion, ſweare no more good T. I am perſwaded alone that vtterly diſcontenteth the. But heareſt thou, play not the mad man for all that, I will rather comfort thee my ſelfe, then that thou ſhouldeſt die for ſorrow.

One thing greatly miſlketh me, I heard ſay thou tookeſt an oath vpon her death-bed neuer to marry againe? See how loue may leade men? Good God it is ſtrange? I promiſe thee I could hardly be perſwaded thou didſt ſo, without I ſhould heare thee ſweare it. Be not ſo ſottiſh good boy, remember thy ſelfe, and thinke on the Philoſophers words: *Non nobis ſolum nati ſumus.* Thou maiſt haue a wife man, and become the father of ninetie nine children perchance ere thou die. Forſweare thou nothing

good

good T. but building of Monasteries and entring into Religion, for these my selfe dare vndertake thou neuer wilt, nor meanest to doe. I would faine talke longer with thee, but I am wearie, and therefore intend to leaue the expectation of the rest, till I fortune to see thee. Fare (as otherwise thou canst not chuse) well, hauing neither old wife nor seuer, wherewith to encomber thee. At S. this of &c.

What answere may bee returned to all or any of these Letters, is to bee expected according to the griefe or present condition of the partie. The efficacie of the one whereof may be such, as endureth small arguing, and the inclination of the other so simple, as beareth with whatsoeuer may sound vnto them comforting. But for because the labour were endlesse to measure by writing, the affections of each one in particular, I will onely set downe for this one forme, the generalitie whereof may be inferred to the circumstances of any other. A Letter Responsorie therefore vnto any of these Epistles, should in the generall parts thereof containe (as seemeth me) a Remuneration or friendly acceptance of their good wils, that so haue been imployed in comforting, and (if the partie so think meete, or the occasion so standeth) to commend the wisedome, learning, fauour, care or liking of him that so writeth, and therin also the good effects the same hath wrought, if some things (that may be alleaged) did not impugne it, shewing his counsell is farre lesse vehement then our euill, and therefore swaieth not in respect thereof, in our mindes, so much as might haue done with many others. In conclusion, that we acknowledge neuertheless his great discretion therein, and that deserued account of his trauell. Each of which places, how they are to be distributed appeareth in the example following.

A Letter Responsorie to be conferred to an Epistle Consolatorie.

GOod brother, I haue receiued your kinde Letters, wherein carefully, discreetly, and effectually, you haue endeuoured to minister sundrie comforts to my diseased minde, in all which I confesse

confeſſe you haue dealt with me as appertaineth vnto a faithfull, courteous and louing brother, whereunto as much as poſſiblie may bee expected, I yeeld my ſelfe vnto you for the ſame moſt bounden and aſſured. Neither will I wrong you ſo much as to denie that in peruſing the contents thereof, I was not ſometimes by the force of your arguments a little withdrawne from the deep conſideration and hard ſuppoſe of my preſent euils, but entring againe into mine owne eſtate, and finding how mightilie the ſhew of my forward miſhaps ſwaieth ouer my maſtred ſpirits, I doe imagine the greatneſſe of my loſſe to be ſo much, as in compariſon whereof, whatſoeuer you haue deliuered either in the mitigation, or qualifying of my harmes, ſeemeth farre leſſe in quantitie, then the ſmalleſt that may be conceiued of all mine euils. Folly were it for me to thinke, or you to beleeue, that the penſiue imagination of a thing ſo neere, as whereupon concerned erſt, the ſumme of all my ioyes, pleaſures and happineſſe, could with the vehemencie of a few ſpeeches (more of zeale then equitie deliuered) be ſuddenly remoued. But (as hath the adage) *Omnes quum valemus recta conſilia ægrotis damus.* For counſell is plentifull in euery one whoſe conceits by freedome are exempted from any paſſion at all. Take it not ſo good brother, that I thinke you not for me, as well as my ſelfe, to be a partaker of my griefe, for I know it well you are, but yet the one proceedeth of charineſſe, the other of extremitie, you in pitie of my ſorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what preſently I feele to be forcible vpon me, yet feare I the worſt, but will giue my ſelfe notwithſtanding as much as in me lieth, to the practiſe of your counſels. How euer the caſe ſtandeth, I muſt acknowledge, that very weightily you haue dealt concerning me, and for the ſame will neuer ceaſe to thanke you. Fare ye well, this of, &c. *Antitheſis.*

Of Epiſtles Monitorie and Reprehenſorie. *Chap.* 18.

IN this place wee will conclude our Epiſtles Conſolatorie, and paſſe out of the ſame title to the nert thereof, which are Monitorie and Reprehenſorie. The one part thereof being Monitorie,

nitory, consisteth in forwarning to the vnexperienced such matters as hee knoweth not, in sort as if therewith hee should bee throughly acquainted: the other, in skilfull explaining the offence of a thing faultie, which standeth vpon to be reformed. And in so much as there be few men that gladly like to bee supposed ouer much faultie, or loue much to bee rebuked for the greatnes of their errors, the order therefore of these monitory, in setting forth what may be counted offensiue, shal not accuse but admonish from the greatnes or smalnes of the same, qualifying the bitternes of reprehension with a certaine manner of praise, howeuer desert doe afford to the furtherance thereof. For in a gentle condition or minde, not altogether bent vnto euill, to suppose that the greater part is the better inclined, and it also in some good measure to commend, breedeth no small incouragement to doe well, he to whom the admonition falleth, hauing meane thereby to think that his behauiour is not so far ouergrowne, but that presumption of his Vertues doe yet swap in mens opinions, or at the least wise imagining that men are ignorant altogether of that, whereof they seeme to take no notice at all, he will studie the rather to hearken to such wholesome directions, and accordingly to reforme his manners thereunto betimes. And verily (as you haue before in the examples Dissuasorie) so in this also it would not be amisse where we see an offence but new beginning, to induce many good conditions of the partie to bee opposed against the same, and to lay before him, how ill sounding it would be to the true commendation of the other, to be touched therewith. Or otherwise where we see an inclination (though no matter in action) to euill, to say, that not for that wee see him spotted with such offences, wee doe warne him from their forces, but to the intent he may thereby the better bee instructed, in the vileneſse and discommended parts of the same, or that because wee are for the most part led away and easily sliding into euill, wee set before his eyes therein, the hazard & inconuenience of such euill. Now if the matter be so far forward, as we finde it a plaine and open imperfection in him to whom we write, let vs then consider the weight or qualitie of the action, which being too monstrous or notorious, it then needeth not admonition, but sharpe reprehension,

and

and is thereby ſecluded from the partes hereof, but not being intolerable in his age or eſtate, in whom the ſame is found, then ſhal we not aggrauate, but extenuate the apparance thereof, ſhewing that it is a thing common for men to fall, cheifly young men, who by the furious ſting of their youth, and want they haue of aged experience, are haſtily led thereunto: but yet there withall how many wayes neceſſary it is, that he be withdrawne from the ſame, leaſt happily the long intertainment giuen to a fault, make it ſeeme a great offence, and conſequently he be thereby led into farre more dangerous euils. Hereupon may we manifeſt vnto him our loue and tender care wee haue ouer him, compelling vs for ſuch cauſe to forwarne him, declaring that our ſelues falling into the like errours, would be glad at his hand to finde the like, if the ſkill and experience of the party might ſo much performe. Another kinde of admoniſhment or reprehenſion there is alſo, when men deale with thoſe who are highly before them in account, vnto whom either eminent danger or occaſion of great hate or miſlike purſuing the ſame, forbiddeth in expreſſe manner to vſe any tearmes, inſomuch as their eſtate (being peraduenture loftie, and of power to command or ſway ouer vs) will not admit by writing to intermeddle with their actions, and yet happily by reaſon of ſome hard dealings offered vnto vs, or our friends, might ſeeme much to preuaile in one ſort or other to giue them notice of it, whereby to auoide (if it be poſſible) the expected vehemencie and intolerable ſupport of the ſame. With ſuch men to deale, behoueth, if at leaſt wiſe we be compelled thereunto, to make a recitall of many vertues, ſuch as might be commendable and beautifying vnto ſo great eſtate and authority, and there withall ſet forth the worthines to the vttermoſt of that we wiſh to be in him planted: and ſainedly alſo we may ſuppoſe thoſe Vertues to bee inſinuate in his perſon, and how much they are furthering to his name and reputation, by occaſion of which, we may in the contrary haue meane to lay open all thoſe vices, the ſupportable burthen, vilenes, and execrable hatefulnes, or what bad purpoſe ſoeuer is in them concluded, ſhewing how much they impugne the ſtate, rule, or authoritie of any one, what blemiſh they caſt vpon him in whom they

are frequented, how they destroy the good parts for which men mighty and gracious haue desired to be commended, the conceite whereof may be with such facilitie and excellency carried, as that hee to whom we write, shall with some insight there into, receiue a speciall view of his owne faultinesse, yea & by the couertnes of the same, may also participate within his owne imaginations, the particular loue and hate generally attributed to either of both, wherein what other thing shall we goe about, but in silence to admonish or reprehend what in each of those ought to be refused or followed, which manner of writing performed to such ende and example, without shame and blushing at all, each one may lawfully vse, otherwise palpably to affirme, those vertues and prayses to be in a man in whose actions (becomming most notorious in all kinde of apparance) no one thing is to be found so plentifull as very wickednesse it selfe, this were a flattery most detestable, and of al others most filthy, to be in any writer receiued: yet such kinde of admonishment or reprehension as is before recited, is prestly alledged to haue bin vsed by a certaine poore man, who neighbouring neere vnto one worshipfull and of great account in calling, but there with more practising with vehemency, then honestly vsing his knowledge of the lawes, had sustained a mishap by an Ore of the Gentlemans, who being a fierce beast, had goared a Cowe of the poore mans. The poore man hauing receiued wrong, and doubting how to haue recompence, by reason that the Gentleman was of as noted authority as knowne hardnes and to whom expresly he durst not complaine of the iniury, deuised yet this subtilty wherewith to entrap him. He commeth to this great mans house, and being brought to his presence: Sir (said he) I am come to deliuer vnto your Wor. who are a Iusticer in place, for righting of wrongs done and committed, a matter very conscionable to bee respected, and for which in my opinion there ought to be made a recompence. An Ore of mine being a naughty beast, through the default of mine owne fence hath goared a Cow of your Worships, which is now lost and dead by the mishap thereof. Saist thou so said this great man, by my faith thou must then pay for her. And good reason too, said the poore neighbour, for it was a wilfull offence

but

but and if it pleaſe your Worſhip, I miſtake mine arrande, for in truth, it is your Ore that by default of your owne fence hath entred my ground, and goared my Cow. Oh then (quoth the other) the caſe is altered, we will talke thereof at ſome more leaſure hereafter. Now howbeit the poore man happely departed without recompence, yet at the leaſt by this pretty deuiſe he made the Gentleman to vnderſtand his fault, and ſo farre as he beſt might, did both admoniſh and reprehend his owne harde and iniurious dealing by ſo witty a concluſion: for had he not thus gone about the buſh, it is like he had onely beene fruſtrate of recompence, but alſo voide of any ſentence at all of wrong, which by this handling the matter, was by the Gentlemans ſelfe clearely, on his part adiudged. Infinite ſorts of theſe, as well in the wiſe ſayings of Philoſophers, as in other written hiſtories are extant, which for breuitie I omit and leaue to the deſirous thereof, for their better ſatisfaction, and hence will proceede to the examples of theſe two ſeuerall ſorts of Epiſtles.

An example Monitorie concerning a ſtayed and well gouerned life.

THe execrable force of miſchieuous euill, is ſuch, and the malеuolente diſpoſition of the heauens to ſome people ſo great, as that hauing once throughly planted the fatall ſting thereof in the mindes of many, it ſeemeth they bee created to none other ende, but onely by daring to perpetrate whatſoeuer matter of villany commeth in their mindes, to purchaſe to themſelues with the determination of a ſhameleſſe life, the limited reward of a ſhameleſſe and ignominious death: This inchanted courſe, perceiuing in theſe dangerous times how much it hath bewitched the eſtate of the whole world, and conſidering with my ſelfe, that by reaſon of your fathers late deceaſe, you being a greene youth, voide of experience, bente to the triall of all companies, richlie poſſeſſed, and wealthilie endued, are now left into your owne hands, and thereby deliuered from the plauſible and quiet moderation of a faithfull and louing guide, vnto the endleſſe reach of a youthfull, careleſſe and vncontrouled li- *Exordium.*

bertie, hath moued me in respect of the care that euer I erst had of you, being yet but a childe, and in assured testimonie of the memory. I haue otherwise protested to the ghost of your deceased louing parentes, to admonish you of some fewe thinges, for the order and conuersation of your liuing, being a course so important as that in the admittance and exercise thereof, cannot but consist the scope and after fruition of all your happinesse, and benefit whatsoeuer.

Paradigma. And first of all, will I call vnto your remembrance, that being the sonne of so vertuous a father as you are, how greatly it importeth vnto your estate to be well gouerned, that as well the precedent vertues, as ancient possessions of your ancessour, may in your person be resiant, that of your deceased parent (as well as in corporall shape and fauour) you beare (in minde) the very true image and portraiture, that you stand not more in your actions vpon the glorious name or title of a Gentleman, then of the very true and worthy conditions and behauiours, that rightly doe produce and make a Gentleman. And albeit I finde no great apparant cause (your youthfull head and vnstayed state of head-strong liberty onely excepted) that may induce any argument or supposall to the contrary but that you are of such and so worthy regard, as that in your life and conuersation, you deeply enough do conceiue of all or any part of these instructions or admonishments, which I now goe about to offer and preferre vnto you, yet knowing how many, and how sundry are the euils wherewith our mortall state is endangered, how diuers are the motions to wickednes, and how many wayes we are ready to fall into the crooked paths of the same, I could not but warne you, that comming euen now into the middest of the world as you do, you shall finde sundry baites and allurements drawing you into the worst and most vilest parts thereof, that vnles you were directly gouerned with the right rule and square of an honest and sober life, twenty to one you would not onely fall very deepely into the inconueniences thereof, but (without great and vnexpected matter leading you to the contrary) be drowned and ouerwhelmed in the gulfe thereof for euer.

You must call to minde, that liuing in a place so ordinarilie frequented as is the City, wherein you are, and being in fellowship

ſhip with ſo many and diuers ſorts of men as you now be, conuerſing alſo with the innumerable multitudes of perſons of all eſtates, conditions and faculties, as you doe, it is no difficult thing for a young youth of your birth and quality to be led into lewdnes of a wanton to become diſſolute, of a ſpender to bee made a conſumer, or of a towardly Gentleman, to be framed to an vntowardly companion. Much may the euil example of ſome lewdely giuen, conduce hereunto, making you to beleeue, that to become a roiſter is credit: to become a ſwearer, valiant: to ſhew your ſelfe a waſter, liberall: to be a drunkard, is fellowſhip: to maintaine rakehels, is bounty: to become fantaſtical, is youthfull: and to be an vnthrift, is to be counted gentle. But better entring into theſe things then by common aduiſement men in your caſe ordinarily do, it ſhall appeare contrariwiſe, that in gaining of credite you are to become modeſt and diſcretly behaued in being noted to be valiant, you ought to be a ſupporter of honour, ſhewing your ſelfe liberall: it ſhall be in rewarding the good: in maintaining of fellowſhip, you ſhall vſe ſobrietie, in being bountifull, you ſhall remunerate ſeruices: in manifeſtation of your youth, you ſhall entertaine honeſt pleaſures: and in being gentle, ſhewe your ſelfe therewith all frugall. *Monitio.*

The aſſe goeth out in the morning to cary burthens, and in the euening receiueth his prouender for aduantage. The Oxe grazeth all day in the paſture, and at night is caried to the butchers ſtall: their reward is their feeding, and the contentment they require is onely to fill their bellies: behoueth that men alſo who from beaſtes are ſequeſtred by many degrees of reaſon, ſhould of their continuance and finall determination liue a like careleſſe? No verily, it is to much vnſeemely. Such illuſions as theſe are not fitte for a man, who by the nobility of his creation was ordained to ſwaie ouer, and not to become ſubiect to ſuch vilitie. You now being at your owne choice and liberty, muſt be wary and giue great diligent aduertiſement to all your waies, you muſt eſchewe and auoide not onely the very euils themſelues, but alſo all occaſions inducing or partaking with thoſe euils, you muſt imagine, that to be in all things temperate and diſcreete, doth ſolie argue a reputation to be within you, ſhun vice as you would doe a ſerpent, flie wicked company as a peſti- *Parimia.* *Antitheſis.* *Antipophora.*

lent infection, doe alwayes things worthie your selfe, affect not so much the vaine glorious title of praise. as desire how and in what sort to deserue and winne praise. Esteeme nothing so pre- *Parimia.* cious as time abandon sloth and in all your society (as neare as may be) accompany with the best. Consider that such as is the tree, such is the fruite, who toucheth pitch must needes be defiled. With the good thou shalt be made good, and with the euill thou shalt be peruerted. Thinke none so great an enimie as hee *Paroratio.* that misleadeth you Misdeeme no man willingly, and giue occasion to all men to iudge of you indifferently. These counsels (forwarnings of your ruine or happines) if aduisedly you will hearken vnto, and faithfully lay vp among your chiefest secrets, it shal no wayes repent you to haue bin admonished, nor discontent me in this sort so much to haue counselled you, in that pursuing the effects hereof, you shal become such as I wish you, and your carefull father if he had liued would haue bin glad to haue seene you. The Almighty guider and moderatour of all our actions, blesse & keepe you. Farwell from my house at D, this of, &c.

An other Epistle Monitorie, touching the reformation of a Couetous life.

Protema. ALbeit good brother, I know the matter of my writing will become offensiue vnto you, and that I am not ignorant what heanie aduersaries you haue, that daylie doe goe about to suppresse the sound and faithfull aduise of those, who without flattery do wish heartilie well vnto you, and studiously are busied at all times for and towards your good. Such neuertheless is the loue and duty that I owe you, as seeing you in so great an errour as you are ouerwhelmed in, I cannot in respect of our brotherly affection, but I must needes warne you of it, whereof if you become not repentant, and a renouncer betimes, *Cacetonimia.* I doubt, not onely the world will cry out against you, but God also in high displeasure will be angrie with you. Truly for mine *Narratio.* owne part I am ashamed, and also it greatly greiueth me euery where to heare of this extreame couetousnesse and hard dealings, by you vsed towards your poore tenants, and other the inhabitants about you, who notwithstanding that God

hath

hath aboundantly bleſſed you with riches more then ſufficient, you be yet ſo miſerably bent vnto the world, as you care not by what diſtrict and ſeuere handling you doe attaine vnto your wealth, onely ſo you haue it, or can come by it, you hold no conſcience or queſtion at all of the winning of it. Alas what cryes do you procure againſt you of the poore and wretched people, who being plagued with the hard yoke you lay vpon them, are not able of themſelues to redreſſe, but onely do pray to God that he will for them reuenge it. The matter is too hatefull, and ſo great is the oppreſſion and wrong thereby offered, as it cannot continue. Might my wordes become of waight vnto you, I would wiſh you to leaue it, and if not for my ſake, or in regard of your owne credit thereby ſo greatly blemiſhed and impayred, and your good name and fame vtterly by ſuch meanes obſcured and defaced, yet for Gods ſake, who commandeth charity and right to all men, who willeth that we doe to euery one as we would bee done vnto, who forbiddeth by ſuch execrable lucre to heape to our ſelues ſo vniuſt and filthie gaine, you will refraine it, reforme it, amende it. In trueth you doe not knowe, how much euill thereby you procure vnto your ſelfe, the blind deſire you haue to heape vp riches will not permit you to ſee, what rancour, miſcheiſe, impietie, terrour and dread, you crowde ſo neare together, the little care you haue of the world to come, ſo quencheth your affections, as you haue not power to behold the enormitie wherein you are ſo vehemently tranſported. For ſhame abſtaine and become not the common obloquie of all men, bee not you the man alone whom ſo many ſhall curſe, and all men for the moſt part cry vengeance vpon. Otherwiſe if by no admonition you will relent, aſſure your ſelfe, God who is the righter of wronges, will in moſt ſeuere manner compell you vnto it, and in the ende by great rigour puniſh you for it. It little liketh me that herein, ſo iuſt cauſe remaineth, as whereby I am forced in this ſort to argue with you, in which action the nature of a brother may giue you to vnderſtand in what ſort I admoniſh you, and with what louing care I retaine you: the conſideration of which hath moued mee (as my ſelfe would wiſh in the like of whatſoeuer I ſhould haue erred, to bee dealt withall by you) to account

Ecphoneſis.

Merifmus.

Aſyndeton.

Brachiologia

Metonomia.

Peroratio.

Sententia.

the ſweete rebukes of a friend to be farre more profitable then the diſſembling glozes of a cruell and bitter enemy, to which end whatſoeuer I haue ſaid, may in like manner be conceiued by you. Farewell. L. this of, &c.

An Epiſtle Monitorie to a father, touching the lewd and ill demeanour of his ſonne.

Exordium. Allegoria. THough it ſeeme an approued folly to caſt pearles before ſwine or to offer a golden ſaddle to an Aſſes backe: yet (not that I thinke either the Sowe worthie of the pearles, or the Aſſe fit for the ſaddle) I haue written vnto you, the one cauſe to manifeſt vnto you the vile and bad parts of your ſonne whereof you will take no notice, and of which this Letter herein cloſed ſhall beare ſufficient teſtimony: the other for charities ſake, to admonith you which are his father, that by your timely looking to thoſe matters, you may winde him from that, which by ſmall ſuffrance will breede your woes, and his irrecuperable deſtruction. I haue vnderſtood that hauing beene found heretofore in the like pilfering with two Maſters that he ſerued, and the ſecret information thereof being brought to your eares, you miſliked his courteſie that told you, iuſtifying the matter to bee falſe that was deliuered you, and not ſo much as examining the action, (which a good father would haue done by all manner of induſtrie) you allowed your ſonne for honeſt, and affirmed that it was vnpoſſible he ſhould enter into any ſuch theeuery. If I ſee the childe of ſuch a father come to an euill end, I will not maruell at all, ſeeing that beſides the ordinarie inclinations already graffed in his young yeres, his parents are content by winking at it, to giue him furtherance, and in a manner to affirme it ſhall ſo be, in ſo much as thereby ſeemeth, the ſonne hath ſworne he will neuer liue honeſtlie, and the father hath promiſed that he will ſet him forward to *Tiburne*, for his villanie. Is it reaſon that men (of zeale and conſcience) ſhould goe about to pittie their misfortunes, who haue proteſted neuer by compaſſion to preuent in themſelues, the iuſt and appropriate rewarde of their owne euils? What ſhall I ſay to the vnhappie father of ſuch a ſon or rather vnhappie childe of ſuch a father, whether ſhall I fore-

Narratio. *Antitheſis.* *Erotema.* *Aporia.*

warne

warne him or you, the one purpoſing, the other animating, to what vnto each of you in the end muſt become a particular deſolation? Truly theſe things will not continue, they cannot long hold. Well (not in reſpect that either of you deſerued ſo much at my hands) but for pities ſake, I am content to beare with your infirmities, and (ſo you will not vrge me to your owne harmes, by your courteous, though not ſo much as honeſt vſage, for honeſtie willeth I ſhould haue mine owne againe, or recompence) will part with my loſſes: but yet therewithall warne you (to which end I haue written this Letter) that you preuent your miſchieſes betimes, you doe conſider the ſucceſſe of your owne harmes. So long the pot goeth to the Riuer, that at laſt it commeth broken home, euery man will not deale with you as I doe. It cannot be, but you muſt needes know, nay rather be a partaker of your ſonnes euils, how euer you diſſemble with the world, and face out the matter before people. Take heede, I ſay, God when he ſtriketh, ſmiteth home, you will elſe repent it, for it will none otherwiſe bee. Becauſe I haue yet ſome hope, that by driuing into your conceit the enormitie hereof, and diſcouering the packe, which you ſaid was lockt vp from your ſeeing, that at the leaſtwiſe for the feare of God, and to ſaue him from the gallowes, you will endeuour to chaſtiſe him. I haue ſent this bearer, who can informe you of the truth, time and place, of that which you goe about to ſhrowd vp ſo couertly, and if afterwards you will not bridle him, I proteſt his ſhameleſſe forhead muſt be corrected by iuſtice, and the lawes muſt further paſſe vpon. Surely not for enuie of the perſon, but for the ſhameleſſe brow he beareth, as one that had done no offence, to prouoke me by euill vſage to blaze his faults, that otherwiſe by good counſell would haue couered them: I thinke it a deede meritorious to haue him puniſhed, if you haue a deſire as a father to cheriſh him, haue a regard as a friend betimes to correct him, otherwiſe you ſhall ſooner ſee him come to ſhame, then any waies climbe vnto credit. But for ought that I can heare, both father and mother are ſo addicted to the bolſtring of his doings, as that it ſeemeth they haue alreadie vowed their infamie to the world, and his life to the gallowes: good counſell may doe much, and though in taſte

Prolepſis. *Oriſmus.* *Parimia.* *Metanoia.* *Sententia.* *Allegoria* *Metonimia.* *Antitheſis.* *Peroratio.*

I seeme a bitter enemie, the proofe in triall shall be better then of a fawning friend.

An example reprehensorie, wherein a man of wealth sufficient is reprehended for mariage of his daughter, to the riches of an old wealthy Miser.

Exordium. Sir, I am not a little grieued for the loue I owe you, to see that in these ripe yeeres of yours, wherein men commonly are fraught with discretion, you nevertheless doe very indiscreetly *Metonimia.* goe about to compasse a matter so repugnant to reason, or any manner of consideratе and sage aduisement, as whereas the world can but wonder, and whereof al that know you or by any *Propositio.* meanes may vnderstand of the match, will no question greatly *Metaphora.* accuse and for euer condemne you. It is deliuered with vs here for certaine, that you are intended (vpon the doting affection of a miserable old man, your neighbour, whose yeeres are as well fraught with diseases, and his manacled and benummed old ioynts with imperfections, as his barred coffers with coyne) to marrie vnto him my neece your youngest daughter vpon a sudden, and that to the furtherance thereof, you offered to contribute of your own store a reasonable and sufficient portion. Trust me when I heard it at first, I deemed it as a counterfeit iest, thinking that the man whom I so well knew before time, could not *Antithesis.* on a sudden become such a paragon, as whereon a maiden of her feature, youth, accomplishment and fauour, could so quickly become enamoured, neither thought I that howsoeuer the dotage of the old man stood as a conceit to smile at, that you for your part would so much as vouchsafe to hearken to it, especially at any time so seriously to speak of it, much lesse to open your purse *Auxesis.* to become a purchaser of it, or by constraint at all to enforce her fauours, to giue signe or token any waies to it.

Ecphonesis. Alas sir, was there no one thing more wherein besides you *Synonymia.* could ouershoote your selfe, but onely in so bad a purpose, an action so vnhoneſt, an intendment so vile, a matter so much impug- *Emphasis.* ning nature, as that the very earth, or hell it selfe, could not belch out against the faire Virgin, so huge and so intollerable a mischiefe,

chiefe, to match, I say, the matchlesse fauour of so young & daintie peece, to the filthie, tawnie, deformed and vnseemely hue of so wretched and ill fauoured a creature? What nature is this, to worke vnto her, whom of your owne flesh you haue ingendred, whom so long you haue nourished, whom to such and so many perfect ōs you haue trained, vpon a sudden, nay euen in one moment, so manifest an occasion to cast her away, not yeelding vnto her heauie censure, so great a benefit as death, but ten thousand griefes, the least of all which is worse then any death that may bee, wherein comfortlesse she may complaine, grieue, and bemoane her selfe without any relieue at all, but by the precious price and hazard of her owne soule. *Prosopopeia.* *Antithesis.* *Synonymia.* *Metanoia.* *Hyperbole.*

How vnequally doe you deale herein, to render vnto her being scarce sixteene yeeres of age, a husband enfeebled by fourescore yeeres and vpwards, whose toes are swolne with the gowt, and legges consumed with the dropsie, whose leane carcase beareth no apparance but of old scars, and stiffned limmes become vnweldie supporters of his pined corps, whom furres must fence from the least blast of cold, and dew of nappie Ale cherish with warme fires, whose night cap carrieth more store of heate, then all his bodie doth of agilitie or strength, and nose farre more fruitfull then sauourie, with distilling drops downe trilling from thence in the freshest spring of the iolliest seasons maketh ill fauoured refections. What wrong doe you tender the poore maiden therein? How vnworthie and farre ill beseeming is the same to her, who hath such a father, and apparantly shall be knowne to be such a mans daughter? shall you not therein be noted of great folly, will not all men laugh at it, pitie it, crie shame of it, and her selfe poore soule pray to God to reuenge it. *Antithesis.* *Hypotiposis.* *Metaphora.* *Antiphrasis* *Antiphrasis.* *Erotema.* *Asyndeton.*

It is too much intollerable, beleeue me, that you should endeuour in this sort by colour of your fatherlie authoritie to constraine her, whom (albeit shee is your owne childe) yet may you not thus forciblie compel vnto so vnnatural an extremitie: Consider with your selfe how grieuous the thing you goe about to compasse, may returne vnto her: and whereas liking & choice is of all other things in case of marriage to bee accounted most deareſt, you not only against her will, doe endeuour to induce a breach *Commoratio.*

breach thereof, but also doe giue her ouer into the hands of such a one, whose inequalitie so farre foorth disseuereth from her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chiefly) it must become vnsufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to the passe, wherein she should participate the vertuous and modest vse of that, whereunto her yeeres haue adapted her, and for which end and purpose, mariage was by Gods sacred ordinance at the first ordained, in stead of a louing and contented husband, to giue her a withered old Truncke, in liew of sweete and mutuall societie, to wed her to sorrow, and euerloathed griefe, to endow her with larger profit then with honest contentment, thinke you that she is a stone, that her senses from others are different in their right operation and qualities, that she more or lesse, or in stranger sort then any others, can become therein more forcible, or lesse iniuried? No sir, assure your selfe, you must needes heape vp no other but extremities vpon her, it cannot bee but if you proceede herein, you must of force vndoe her, the end and conclusion is so vtterly bad, as it cannot bee remoued.

Antithesis. *Metaphora.* *Antipophora.*

Returne then vnto your selfe, and thinke herein what best beseemeth your daughter, remember that what you take in hand in that action is vngodly, iniust, seuere, and vnnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the diuell. Consider that you are with pietie, and to a Christian purpose and end, to moderate your authoritie, weigh with your selfe that the couetousnesse wherewith you are ouercome is no purchase to her of safetie. And ballancing all these in the waight and cords of equalitie, withdraw your selfe, and by such meanes become disswaded from so great an absurditie. So may you the more easily performe that vnto her belongeth, as a kinde and louing father, and for the profit by this trauaile reaped at your hands, binde her and all vs with greater feruencie to loue you, whereon concluding the scope of all my former desires, I end, &c:

Peroratio. *Epiphonema.*

An

An Epiſtle reprehenſorie to a young Gentleman.

ABout ſeuen daies paſſed, I receiued Letters from my brother N. the long expectation whereof, and deſire I had to be informed of your well doing, made me inwardly reioyce at the firſt view of them, ſuppoſing that as I deliuered you out of my hands, I ſhould ſtill haue found you in the ſame predicament, without alteration, or ſo much as any ſurmize of that whereof I haue been thereby aduertiſed. *Narratio.*

It is long ſince indeed that you were with me, at which time you were in manner a childe, neuertheleſſe in thoſe tender yeeres ſo towardly giuen, and of ſo milde and gentle diſpoſition, as there was great cauſe why then I ſhould eſteeme of you, and much matter offered to all others that knew you, whereupon to commend you. But now if it be true, as I am informed, your actions are turned quite contrarie, you are become a changeling, you are no more the ſame, but another in qualitie, minde and operation. If this bee ſo, you haue ſurely taken a wrong courſe, in exchange of vertue, to make choice of vice: in ſtead of laudable exerciſes, to admit a number of lewd qualities: in place of good and honeſt vſage, to enter into a life vnciuill, lewd and ſauage: your companie keeping is (as is reported) without any order, your ſtudies are careleſſe, your paſtime reckleſſe, your tabling drunkenneſſe, your liuing vnthriftineſſe: finally, bluſhing before times at all things, for their noueltie, you dare boldly now to aduenture any thing bee it with neuer ſo great infamie. Theſe things, my good Coſen, I muſt tell you are vnfit for a Gentleman, and much ill beſeeming that education of yours, whereunto they were neuer accuſtomed. From theſe, if you will doe aright, you are now to weld your ſpeedie courſe, and quickly to depart, calling to your remembrance, that what approcheth the condition of euery ordinarie perſon is not meete for your credit, and what in men of common account appeareth to bee no blemiſh, is in your reputation held to be a great and notable faultineſſe. *Synonymia.* *Antitheſis.* *Epiphonema.*

When men deſire to bee well famed, and by true renowne

to

Himer. to riſe vnto worthineſſe, they flie ſloth, and giue themſelues to auoide all occaſions of idleneſſe, they endeuour to become painfull and induſtrious to couet things of higheſt account, and to bee in companie with the moſt vertuous. Their credit hath no ſupport by vanities, they ſeeke not their reputation among runnagates, they conuerſe not with Tauerne-haunters, and bibbers, they liue not with men of vilde account, diſſolute and vngracious, ſuch kinde of meanes (as inſufficient to glorie) they deeme wretched and opprobrious.

Epiphonema. You now if you would be ſuch as you ought to be, muſt alſo purſue the tract of theſe, the ſweetneſſe and delicacie whereof (if but a little you will pierce into the ſowre and harſh taſte of *Antitheſis.* the other) you ſhal quickly conceiue, marke but the praiſe, benefits, eſtimate and good report, entertained with the one, and on the other ſide, the diſcredit, ſhame, diſcommoditie, and vile reckoning alwaies made of the other, and then iudge by your own decernement, how much and how greatly you are led awrie, in thus careleſſly roaming vpon others vilities, and concluding with your ſelfe vpon the ill conceit that all good men haue of ſuch hatefull and diſorderly kinde of liuing, returne betimes, ere too late, for want of good aduiſement, you fooliſhly begin to crie out of your winning.

Principijs obſta, ſero medicina paratur,
Cum mala per longas conualuere moras.
Firſt ſtop the cauſe, too late doth phyſick come,
When euils ſmall, to great (by ſufferance) run.

Credit me (whom euer you haue knowne to fauour you) the diſgrace that quickly you ſhall ſuſtaine, if betimes you relent not theſe euils, will to a good minde become ſo vile and ſo odious, as not without great ſorrow and griefe may bee wiped away. I diſguiſe not with you in that I ſay, for you ſhall finde it and proue it to be true. It is a ſhame for any man in thoſe yeeres, wherein of all others his towardnes ſhould chiefly be effected, to be accounted then bad, vilde, lewd, and ill demeaned, much more *Auxeſis.* for a Gentleman, whoſe education was ſo good, whoſe infancie ſo well trained, whoſe adoleſcencie ſo formerly with all kinde of vertues indued, to become, now when moſt diſcretion ſhould ſway in him, worſe then before, more diſordered then when hee

was

was to be corrected, leſſe commended in his owne gouernment then was vnder anothers intertainment.

The loue that I beare vnto you, maketh me the more largely hereof to enforme you, which for that I deeme not of all ill ſeede ſprung out of your owne nature, to be growne vp into ſuch kernels, I doe thereby adiudge, that with more facilitie they may be diſſeuered, the branches I know are of others wearing, which I neuer wiſh to be ſo farre forth liked, as to become of your owne gathering. From the inconuenience whereof, I hitherto haue ſtudied thus much to withdraw you, as hee that moſt of all deſireth aboue any other to enioy you. The haſte of the meſſenger, and wearineſſe of writing enforce me to leaue. God who is the conductor of all happie endeuours, bleſſe you, and till I heare from you againe, my ſelfe will expect the beſt reformation that any good opinion may induce in me as yet to conceiue of you. Fare you well, this of, &c. *Metaphora.*

Of Epiſtles Amatorie.
Chap. 19.

DIuers other paternes of ſundrie occaſions concluded vnder this title, might beſides theſe here be put downe, whereof becauſe I haue ſo largely ſpoken in the diſcourſe before theſe Epiſtles, I thinke the examples already proponed to bee ſufficient. And now the leaſt of all theſe diuiſions yet vnſpoken of is Amatorie, whereof becauſe the humours of all ſorts with loue poſſeſſed, are ſo infinite and ſo great an vncertaintie in them remaineth, as that perchance euen in the very writing of his letter the louer himſelfe is ſometimes ſcarce certaine of his owne intended purpoſe therein, the leſſe muſt of neceſſitie be the precepts of the ſame, for that in ſome of them we require and intreate in others expoſtulate the matters and occaſions falling in the necke thereof, other times complaine, another while fawne and ſpeake faire, then purge or cleere an accuſation ſuppoſed againſt vs. Finally, innumerable are the deuices wherewith the reines of loue are conducted. But in as much as I haue heretofore giuen vnto all other titles their ſeuerall precepts,

precepts, I will ſomewhat alſo in this place ſpeake to the purpoſe thereof. In which I muſt firſt referre the writer vnto the conſideration of the honeſtie of the action by him pretended to be written of, and then for the places of requeſt, complaint, expoſtulation, or auoydance of any thing therein happening to the weight of his owne affection, which how vehemently, or ſlenderly it weigheth, himſelfe can beſt teſtifie: and laſtly, for the well ordering of either of theſe, to the exampes Petitorie, Expoſtulatorie, Defenſorie, and Excuſatorie in this booke plentifully deliuered, wherein howbeit the matter of loue is no waies expreſſed, yet to any capable or well diſpoſed conceit, the conueiance thereof cannot in the ſelfe exchange of the ſubiect be without ſome import vnto them.

In this place there might alſo be made a diſtinction of loue, wherein a Sympathie of mindes from man to man as well vniteth together by an indiſſoluble league of amitie their hearts in one, as betweene man and woman, and that for the moſt part by a farre more weightie league, and more inuiolable diſcretion. But ſith the alteration thereof, as it much differeth in qualitie from the other, is alſo alike exchanged by title, that one tearmed by the name of Friendſhip, and this other chalenging only to be deciphered by Loue, theſe amours in this definition ſhall only be intended ſuch as are modeſtly tendred from men vnto women, and ſo accordingly herein to bee exampled and written vpon. And howbeit, the little experience I haue had of ſome converſing in this kind of ſtudy, hath ſufficiētly taught me to know, that the very inſtinct or ſetled impreſſion of this kinde of fantaſie is ſuch a Schoolemaiſter to inuention, and ſo cunning a refiner of any well diſpoſed conceit, as that with very ſmall helpe it thereby commonly performeth much more then well could be otherwiſe intended. To the helping and putting forwards whereof, a number of excellent penned diſcourſes only pertinent and ſeruing to the efficacie of theſe amours, are with the greateſt ſingularitie that may be deliuered, yet in ſo much as this booke taking vpon it to ſet forth of euery the titles therein diſtinguiſhed, ſome one or other particular example, may not by the defect of theſe, ſeeme to haue any want of that which by it hath bin formerly promiſed, I haue thought

good

good for order ſake, to purſue alſo in this place, the effect of this Apothede. The circumſtances whereof by the examples following ſhall be rendered.

An example of an Epiſtle, for the firſt entreatie of good will.

THe long and conſiderate regarde, by which in deepe contemplation I haue eyed your moſt rare and ſingular vertues ioyned with ſo admirable beauty, and much pleaſing condition graffed in your perſon, hath moued me good Miſtreſſe E. among a number whom entirely I knowe to fauour you, earneſtly to loue you, and therewith to offer my ſelfe vnto you. Now howbeit I may happily ſeeme in ſome eyes, the leaſt in worthines of a number that daylie frequent you, yet may you vouchſafe in your owne priuate to reckon mee with the greateſt in willingneſſe, wherein, if a ſetled and immoueable affection towarder you, if feruent and aſſured loue grounded vpon the vndecaiable ſtay and proppe of your vertues, if continuall, nay rather inexterminable vowes, in all perpetuity addicted vnto your ſeruice, if neuer ceaſing and tormenting greife vncertainely carried, by a hazardous expectation, cloſed in the circle of your gracious conceite, whether to bring vnto the eares of my ſoule a ſweete murmure of life, or ſeuere ſentence of a preſent death, may ought at all preuaile either to moue, entreate, ſue, ſolicite, or perſwade you, I then am the man, who ſhrining in my inward thoughts the dignity of ſo worthy a creature, and priſing in deepeſt weight (though not to the vttermoſt value) the eſtimate of ſo incomparable a beauty, haue reſolued liuing to honour you, and dying neuer to ſerue other but you, from whoſe delicate lookes, expecting no worſe acceptance, then may ſeeme anſwerable to ſo diuine an excellency, I remaine.

Your moſt paſſionate, loyall and perpetually deuoted, &c.

THis example ſeeming to be in the ſuperlatiue degree, it is intended that the direction thereof to the like, ſhould paſſe

vnto such a one, whose birth, education, or other complements may sufficiently answere the greatnesse and efficacy thereof, otherwise to one meanely demeaned, or lesse able enabled, to indite or offer the like, it might seeme vnto the writer, great indignity, as well in iudgement, as by an apparant want of some other sufficiency. For which I thought good to admonish thus farre in this place, howbeit in the second Chapter of this booke, I haue touching a respect in all writing to be had vnto the party, his parts place and qualitie, plentifully already discoursed.

An example to that purpose.

GOod Mistresse E. I am bolde though a stranger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entire and hearty good will which I professe to beare you, to make present surmise thereupon, that on so bare an affection you should immediately credit mee, I prise your worthinesse at farre greater value, and weigh your good allowance so much, as I onely desire, that by your fauorable liking I may intreat to haue accesse vnto you, not doubting but by my being in your presence, I shall so sufficiently by apparant proofe maintaine the efficacy of that I now protest, and giue you so good occasion to deeme well of me, as you shall haue no reason to repent you, that vpon so honest & louing a request you haue condiscended to my entreaty. Whose health and prosperitie tendering in all things as mine owne, I send you with my Letter a token of that great affection I beare you, which I most heartily pray you to accept of, and weare for me. And euen so doe continue.

Yours, if so you please to accept of me, &c.

An answere to the first of these Epistles.

THat men haue skill, and are by sundry commendable partes enabled to set forth their meaning, there needeth, as I think no other testimony then your present writing, your eloquence is farre beyond the reach of my poore wit, and the multiplicity of your

your praiſes fitter for a Poeticall Goddeſſe, then to the erection of any ſuch earthly deeſſe. For my part, I hold them as the fancies and toies of men, iſſuing from the weakeſt of their humors, and how farre my ſelfe can deſerue, none then my ſelfe can better conceiue. Being one of good ſort, as you are, I could do no leſſe then write againe vnto you, the rather to ſatisfie the importunity of your meſſenger, wiſhing ſuch a one to your lot as well might paragonize thoſe excellencies you write of, and anſwere euery way vnto the ſubſtance of all thoſe ineſtimable praiſes. So hauing your loue and your writing, might (as I take it) be beſt ſuted together.

Yours, as farre as modeſty will, to anſwere your curteſies, &c.

A reply to the ſame anſwere.

GRacious obiect of my pleaſing thoughts, and miſtreſſe of all my inward happines, ſweete were the lines you wrote, God wot vnto mee your ſeruant how comfortable, and how precious, knowing that their premeditation had iſſue from thoſe your peereleſſe excellencies, and the touch of thoſe letters paſſed the guidance of your delicate hands, how ſharpe or powerfull ſoeuer be the weight of the ſame, the leſſe ſhall be the greiſe, in that ſhe whom I honour and eſtimate aboue all others hath vouchſafed to wiſh vnto my lot the accompliſhment of all thoſe excellencies, which none but her ſelfe can paragoniſe, and wherein ſhe onely goeth beyond all others. Vouchſafe (ſweete Miſtris) that what vnto you is intended to be pleaſing, may not ſeeme diſgraced, by the ornament of *Eloquence*, the Soueraigne and praiſe-worthy *Glory* whereof, beautifieth both ſpeeches and reaſons. Too dull are my ſences (I cõfeſſe) to blaze forth the weight of your merites, your accompliſhments being ſo manifold, as whereout (if euer any earthly Deeſſe by any excellencie were deified) the ſame might be thought to haue all onely proceeded. You may pleaſe of my loue to deeme as of your own deſeruings the foundation whereof cannot be ſo ſlender, as whereon ſo weake a thing as fancy ſhould be grounded, but as your *vertues* are permanent, ſo may you iudge of my loue to be perpetuall.

Let it once more accord with your courteous consent, that these letters with the first may haue the like fauourable acceptance, whereby you shall kindle in mee no other or greater presumption, then what best fitteth vnto the worthinesse both of your *vertue* and calling. With heartes longing and sighes sending, my Letters, and well wishings speede them togethers, craving that you will euer holde and deeme of me, as of him that in all protested faith, loue and loyaltie, is and will be alwayes.

Yours, &c.

An answere vnto the second Letter.

SIr, your message is vnto me as strange as your selfe, who are vnto me a stranger, and what your good meaning vnto me is, I know not, forgiuing of hasty credite to your assertions, as you seeme not to chalenge it, so was I neuer hetherto of my selfe so hasty to doe it, hauing eftsoones bin taught, that of faireſt speeches ensueth often the fowlest actions: I cannot condemne your purpose, because I entend the best of your dealings, and howbeit I am in no point so restrained, but that in all reasonable sort that may be, any accesse may be granted. So when you shall by further notice sufficiently make apparant that with modestly I may doe it, I shall be willing so farre forth as my yeares and present being, may minister occasion, in any thankefull requitall that may be to yeeld my selfe vnto you. Till which time I returne your token againe and my heartie thankes vnto you by this bearer.

Your friend as one vnacquainted hetherto may be, &c.

THE

THE SECOND PART OF THE ENGLISH Secretorie.

Of Epiſtles Iudiciall. *Chap.* 1.

AS I haue already exampled vnto you all ſorts of Epiſtles, contained vnder the two titles of Demonſtratiue and Deliberatiue: So by the order and diſpoſition formerly vſed, it behoueth (as next in courſe) I doe now come vnto the title Iudiciall. Why this title is ſo called, I haue in that other booke already deliuered. So that now it may ſeeme fit, that here in as in the other twaine before going, we deliberate what order and places for the well handling and proper conueyance of theſe Epiſtles, are principally to be obſerued.

You ſhall then vnderſtand, that for ſo much as the efficacie of this title is wholy caried in cauſe of Accuſation, Inuectiue, Charge, or defence, the matters whereof are wholy cenſured by lawe, by common reputation by cuſtome, by authority, or by iudgement, the Rhetoricians, for the more excellent ſetting forth of the Oratory partes hereof, haue vnto the generality of of the ſame, allotted three ſtates or principall heades, whereout by imitation, all our Epiſtles vnder this title are wholy to be caried. The firſt is called Coniecturall, that is, where a matter by coniecture onely of time place, eſtate, or condition of the perſon, or other likelihoodes to the ſame agreeing, may be ſuppoſed or enforced.

The ſecond is Iuridiciall, wherein not by coniecture, but by

matter in action, ſentence, lawe, or iudgement, we aggrauate the cauſe in queſtion, in which remaineth the quality, circumſtance, or greatnes to be decided, and how vehemently or ſlenderlie it hurteth or importeth.

The third is tearmed *Legitima*, which by Lawes, cuſtomes, common vſage, or allowance, defineth a thing to bee good or bad, tolerable or not to be ſuffered. Out of theſe heades ariſeth the plenty of all our following diuiſions, which alſo hereafter are in their places to be collected, the firſt whereof, containing matter of Accuſation or Charge, may be ſaid, to be Accuſatorie, Expoſtulatorie, Exprobratorie, Comminatorie and Inuectiue. The ſecond being Reſponſorie to either of theſe, may be ſaid to be Excuſatorie, Purgatorie, Defenſorie or Deprecatorie. The compaſſe aſwell of the one as the other, either for matters accuſed, obiected, purged, excuſed, entreated for, or Defended, are ſimply or wholy included vnder all or one of theſe heads before remembred.

The efficacie of either of theſe, aſwell for inforcements as for clearing or auoydance of any matter do ſeeme to be drawne, *per locos abſolutos*, places abſolute, and *locos aſſumptiuos*, places aſſumptiue.

Loci abſoluti are ſuch, as containe in them inforcements not to be auoyded, whether it be in charge, matter inuectiue or defence for that they are collected of vnauoidable grounds, that is to ſay, of Nature, Lawe, Cuſtome, Contract, common allowance, Right Lawfull and good Sentence and Iudgement. Theſe aſwell to the ſtate Iudiciall, as to the other of *legitima*, are alike ordinary and common, this onely difference, that in that of Iuridiciall, they are all enforced to condemnation: in that of *legitima*, cenſured by their qualitie, vſe or toleration.

Loci aſſumptiui, are only collections by coniecture, and not matter in certainty, but ſuch as may be vrged by likelihoods, yet greatly enforce to accuſation, and ſerue alike to mitigate by defence or excuſing, this to the ſtate Coniecturall, and this Iuridiciall doe remaine alike common.

The parts and places Coniecturall, for the heaping of likelihoods, either to accuſe, excuſe, purge or defend, haue reſpect vnto the Will, diſpoſition, or ability of any one. The will is ſearched by the

the outward quality or condition of a man, by his readines, hate, affection, or mislike to a thing. Disposition, by the country or soile wherein one is borne, as if we should say at this present of a forraine aduersary, He is a Spaniard, how can he beare good wil to England? By his offspring, as if we should say, Being borne and bred of lewd parents, how can the issue be good. By his education, as thus, He was so loosely trained vp, and so vilely inured, that there is no hope at all to be in him expected. By his studies, as to say, Consider but the application of his whole manner of liuing, weigh his continuall practises, see but into his particular and ordinary studies, and then tell me what you may iustly suppose of the residue of his being. And likewise by sundry other circumstances. Abilitie is vrged by Oportunitie, by Time and Place, Aydes or Supportes, and the meanes of either of these, measured by the credite, affection, want, company, conceit, or instability of the person we goe about to accuse, excuse, purge, or defend.

Thus haue I largely deliuered vnto you, the summe and scope of what in speciall to be intended vnder this title, the vse and more particular shew whereof shall be by their seuerall Epistles more amply explaned vnto you. And howbeit I could here a little dwell by some continued discourse, in the commendable aduancement vnto you of the worthinesse of this present part we haue now in hand of well writing, wherein not onely these places already remembred, but in a manner all other partes of the Deliberatiue and Demonstratiue kinde are most plentifully accited. Yet will I but remember vnto you how effectually by the well handling of any the particulars thereunto belonging, and how farre more singularly then in any others, the excellency of a good wit and a quicke, and fine inuention is most fully deciphered, seeing that in the occurents hereof, the writer is neuer tyed to any one course in particular, but hath scope to wade into all things in generall.

For that by the very order of these Epistles, he shall sundry times haue occasion to vse the partes Descriptorie, Laudatory, Vituperatorie, Hortatorie, Swasorie, Dissuasorie, Petitory, Monitorie, Conciliatory, Reprehensory, and at many times diuers or the most part of them altogithers. Wherefore leauing any

further respect hereof, vnto the ready conceite of such as thervnto may be enabled, we will proceede vnto the rest.

The partes for Disposition required in these Epistles, are as in the others before going, that is to say: Exordium, Narratio, or *Propositio*, *Confirmatio*, *Confutatio*, and *Peroratio*.

The first of the distinctions vnder this part Iudiciall, to be prosecuted, appeareth to be Accusatorie, which either simply by coniectures, or by matter of knowne or verily supposed troth, as you haue before remembred, or both wayes at once, may be conueyed. Whereof the first in sequence which I will deliuer vnto you for example, shall be in the state coniecturall, which being framed to be questionable betweene a Merchant and his seruant, falleth out in sort following to be performed.

An example of an Epistle Accusatorie in the state Coniecturall, from a Marchant to the Father of his seruant.

Exordium. SIr, you will perchance maruell to see the sudden accesse of these my letters vnto you, together with the hastie repaire of my man (such as heretofore hath not bin accustomed betweene you and me, sithence our formost acquaintance) but to stay that doubt, and to enforme you at large, what vrgent occasion I haue so to do, it may please you with as little discontentment as may be to giue your selfe to the view of these Letters, and thereupon to censure on my behalfe the matter of the same accordingly.

Narratio. Your sonne sir, who now these three yeares passed to your good liking hath continued in my seruice, and whom your selfe doe very well knowe, that for the reputation of his parentes and friendes, I alwayes for the most part haue entertained with especiall trust and regarde, being this last Summer returned out of Barbarie, with an aduenture in a ship of mine owne, I did vpon great choyce, immediatly after his account deliuered, place in the ouersight, disposition and rule of all my whole goods, stocke and Merchandise. And in expectation and assurance of his especiall and more then ordinary care and good behauiour therein, did about September last (vpon a iourney which I had to the North partes with diuers of my neareſt friendes, whereby I was compelled to bee forth by the space of two Moneths) commit

vnto

vnto his like credit, the cuſtodie of diuers ſummes of money alreadie receiued, as alſo the collection and further receit of ſundry other paiments of great weight, at the daies and times wherin they were paiable, by him to my vſe to bee reſerued and laid vp, ſithence which, by what ſiniſter humour I know not, nor by what vntoward conceit can I yet imagine, in the time of my abſence, and a little before my returne homewards, hee is gone away, no man knoweth whither. Vpon the newes whereof being greatly aflighted, I haſt to his counting houſe, ſearch his bookes of receits and paiments, and therewithall breake open his deske and coffers, in which after all reckonings fully peruſed and conſidered of, I finde my ſelfe to bee backwards of diuers allowances, the certaintie whereof I cannot yet determine, but the greatneſſe by the likelihood, is very vehemently to bee ſuſpected, by reaſon that in this ſort, without any other occaſion he is fled, and from ſo great a charge without knowledge of any one about me, ſo ſuddenly departed.

What preſumptions I haue, and thoſe very large, by ſuch kind of dealing, whereby I may iuſtly burthen him, you may hereby coniecture as firſt his diſpoſition, giuen (as ſithence hath very credibly been reported vnto me) to bee very prodigall, and of moſt exceſſiue expence, then the occaſiō offered by ſuch immoderate confidence in him repoſed: next, the vncontrouled rule he bare throughout all my dealings: laſtly, the time and ſecrecie of his departure, being thus haſted in mine abſence, and herewithall ſome ſuch things which are miſſing, as whereof none were priuie but himſelfe, and whereunto no acceſſe could bee without himſelfe. In ſo much as the loſſe which I reckon of, and wherefro I can yet finde no releaſe, by reaſon of this his vnknowne departure, cannot (for ought I hitherto perceiue) amount to ſo little as CC.li.

By ſome few that ſince his going away haue encountred with him it appeareth, that not only he is well monied, but alſo of his iourneying Weſtward, whereby I am led to thinke his reſort to be no way ſo likely, as to you which are his father, or to ſome other his friends there about you. For which cauſe I haue directed theſe together with my man, as well to referre vnto your conſideration what hath paſſed, as alſo to pray that by your due

ſearch

ſearch and examination of the action, both his perſon may be anſwered, and ſuſpition of him the better and more manifeſtly be cleered: and euen ſo recommending my ſelfe and cauſe to the furtherance of your good direction, I take my leaue. This of, &c.

This letter hauing direction from the maſter to the father in ſeeming a Gentleman of ſome good account, we will according thereunto frame you an anſwere which in this place according to the nature thereof may be tearmed Excuſatorie. The conueiance of which, either leſſeneth by vehement likelihoods the qualitie of ỹ offence, or otherwiſe (though not cléerely auoideth) yet by the naked truth or ſimplicitie of the action it ſelfe, maketh it ſeeme of farre more ſlender moment or importance, then before it might haue bin coniectured. And forasmuch as the father was a by partie to the wrong ſuggeſted, and only in that it was his ſonne, and the reformation of the thing oppoſed, might by him in ſome ſort be redreſſed or recompenced, wee will ſuppoſe herein the letter in forme following by him to bée anſwered, and the reſidue vnſpoken of to bée left to the purgation or defence of the other on whom the fault is charged, and to whom in particular, it belongeth to ſee the ſame anſwered.

An example excuſatorie returned to the effects of this coniecturall epiſtle from the father to whom the ſame was written.

MAſter R. I haue receiued your Letter, to no ſmall griefe (at the firſt) of my priuate conceits, but ſithence hauing examined the matter am ſomewhat deliuered of doubt, by the ſatisfaction that in ſearch of the cauſe I haue alreadie receiued. My ſonne (as you write) was here in the Countrie, at my brothers houſe, not farre from mine owne dwelling, and yet ſo newly come thither, as hee had repoſed himſelfe but one night ere the ſight of your preſent Letters and meſſenger were arriued.

To the action wherewith you doe charge him, I can ſay nothing more then that himſelf hath written, which agreeing with the formoſt ſpeech, and firſt examination had by his vncle, I muſt hold as yet vndetermined till I heare your further anſwere. For the coniectures you haue deliuered, whereby to induce that you

are

are a greater loſer by him, then without further ground I can hitherto imagine. I anſwere thus much, that the alteration was very ſtrange, and humour too ſudden, to finde him now ſo lauiſh, whom before time your ſelfe haue commended to be ſo frugall, and eſpecially in whatſoeuer to his charge and gouernment hath by you been committed.

To the reſidue I will be ſilent, becauſe himſelfe that firſt bred the occaſion, appeareth meeteſt to anſwere it.

If I heare not from you before the middle of this tearme, my intent is by Gods grace to be at London, where your apprentice and my ſonne ſhall be in perſon foorth comming vnto you. At which time if I finde further defects, or more equitie to charge him, contrarying to that which alreadie haue been anſwered by him, he ſhall not be mine by any his ill dealings to be vpholden, but yours as belongeth in any ſort you like to chaſtiſe him. And euen ſo recommending my ſelfe heartily vnto you, I do bid you farewell. This of, &c.

An example purgatorie from the partie chalenged in anſwere of the Epiſtle accuſatorie before remembred.

IT may pleaſe you ſir, on Munday laſt, being the next day after comming to my vncles, he ſending to T. to my fathers houſe to vnderſtand his pleaſure, word was returned immediatly, of a meſſenger and letters receiued from you, whereby it was my fathers pleaſure to commaund me to his preſence, and to require mine vncle to be there preſent alſo in companie. *Narratio.*

At my comming thither, many things were laid forth as well by your writing, as by the mouth of your man, how grieuouſly you were damaged both by diuers ſummes wherein you were ſhort in reckoning, and other things by you miſſing, vpon my running away (as you tearme it) the muchnes whereof was not ſo much inlarged by your letter, as the ouerlauiſh deliuerie of your man had to the great encreaſe of ill opinion in my father, with diuers vnbeſeeming tearmes, augmented the ſame. *Proſonoma. ſia.*

And notwithſtanding I had in mine owne conſcience ſufficiently & with ſound appearing truth to the view of others anſwered the occaſion, yet foraſmuch as neither ſeemed the ſame a full

ſatisfaction

ſatisfaction to my father, nor a matter cleerely auoided towards you, till in our plaine and certaine notice I had alſo confirmed the ſame. I was commanded by him to write what I there affirmed, and accordingly to aduertiſe you of the ſtate of your buſineſſe, and inualiditie of your coniectures, that by the veritie thereof I might with more liking bee reputed of, and himſelfe haue leſſe cauſe then he ſuppoſed whereat to be grieued.

To the matter of your Letter whereby I am accuſed, and in which you ſay you are backward I know not in what, it appeareth that for the finding out of the certaintie or likelihood therof you entred vpon my deske and coffers, & ſearched my bookes of account and paiments: which being ſo, if you were as circumſpect in my behalfe, as you were in a raſh ſurmiſe of your owne harmes, you might haue aſſured your ſelfe, to haue found no one pennie of any ſumme wanting at all, or where any was miſſing, either by exchange at your owne appointment, or vpon other good occaſions to haue alſo ſeene how the ſame was beſtowed, or vpon what it was elſewhere employed.

For your better aſſurance wherein (if hitherto you vnderſtand not ſo much, my boxe marked with this letter A. lying in the neather parte of my deske, will confirme the ſame, And leaſt I might be deceiued in ought, before your comming, by the ſiniſter practiſe of ſome ſuch as had more enuie at my honeſt credit with you, then care of your good (whereof I miſtake not at all, if I *Metonimia* iudge this viper to be one) I not onely reſerued notes of euery thing, cauſed one whom you will beleeue (though to what purpoſe I proteſt he then knewe not) not onely to tell euery ſumme of money remaining in euery bagge, and to ſee the ſame ſealed vp, but alſo to ſet his hand to my notes, as witneſſe to the ſame, ſo much I knowe I left, and of the reſidue the declaration of a truth ſhall be witneſſe ſufficient of mine owne fidelity.

Finally, touching the likelihood of my going away without knowledge, and that alſo in your abſence, to be a token of ſome waſte or wrong to you offered, which you value not to be ſo little as CC. pounds, I truſt ſir (albeit the ſumme be great where little remaineth, and if alſo it were leſſe, it were yet too much to be loſt) your ſelfe not withſtanding can tell very well, that more then once I haue bin credited with ten times the value of that at

your

your hands, when by that great ſimilitude, I could with more facilitie haue benefited my ſelfe to a farre greater value, if I had ſo been diſpoſed, then what herein to be accounted of, and (if ſo I had been then alſo minded) could haue been therewith further out of your reach then euer I yet intended. And where you ſuggeſt that it is ſithence told you of my lauiſh expence, I can thereunto ſay nothing more then euery one knoweth, that truly will ſpeake of me, and ſo you finde not the hindrance in your owne account, I truſt you will beare equally what in others opinions may be conſtrued of reaſonably.

My going away is apparant, I cannot denie it, wherein if happily I haue done more then beſeemeth, yet none ſo much as my ſelfe hath thereby been wronged, for that ſuch occaſion hath by meanes thereof enſued, whereby my credit by ſiniſter reports hath ſo greatly been hazarded, yet was not the ſame altogether done without cauſe, nor void of honeſt excuſe, for if either I had been certaine of your ſo ſpeedie returne, or had not had ſo preſumptuous an intruder vpon the truſt to me committed (as at my comming to London I ſhall make more plaine vnto you) I had not done as I did. And this aſſure your ſelfe ſir, that how farre ſo euer you imagine or are informed that mine vncontrouled rule in your houſe ſtretched, if I might with performance of as honeſt truſt haue diſcharged the ſame vnto you, as I alwaies had endeuoured, I neither had left your houſe or flocke to haue depended vpon ſo hard ſuppoſed reckoned, nor loſt you one houres commoditie of my ſeruices, as you now challenge me to haue done.

My endeuour towards my ſelfe, my fathers care, and your wonted good opinion, hath moued me in ſuch ſort as you ſee, to giue items of thoſe whom iuſtly I am to complaine of, and to pray you that forceaſing all other ſurmiſes, vpon our haſtie comming to London you will more circumſpectly in the meane time conſider both of your dealings and my writing, which in as dutifull maner as beſeemeth eftſoones craving at your hands, I doe (as euer I haue been) remaine and take my leaue, &c. *Peroratio.*

Your ſeruant confirmed in all fidelitie towards you, &c.

An.

An example of an Epistle Accusatorie in the state Iuridicial and Coniecturall.

Exordium. INiurious R. iniurious I may tearme thee, whose long acquaintance with me, and interchangeable good liking passing betweene vs, bred yet so little respect in the weight of the same, as could not forewarne me of an euill so imminent, by meanes whereof I doubt, and cannot forbeare to thinke, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunitie, as I shal neuer cease to remember.

Emphasis. But why (senseleſſe as I am) make I doubt vnto thee of ẏ, whereof both the condition, abilitie, disposition, and euery accident and circumstance of the party, whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to countermand the same, not being able by a more certaine veritie in open shew to impugne it, there is none I am sure would beleeue, no any one that in respect of the manifold likelihoods

Metonimia thereof, would almost so much as vouchsafe to hearken vnto it.

But if in the formost deliuerie of these thou alreadie museſt, and art desirous to be resolued what it is, wherein so questionles I deeme my selfe thus deeply to bee wronged? know then, that finding here at L. thy kinsman, thy vnhappie kinsman, wandring

Epizeuxis. as a stranger, conuersant with bad fellowes, thredbare in appa-

Merismus rell, forsaken of his neereſt kindred and friends, readie to perish almost for want of foode, and so penniless, and therewithall instranged from all good account, as being amongst other lewd persons, brought before a Iustice vpon suspition of his wretched liuing, my selfe being in presence, and taking vpon me in hearing of his name, to be knowing both of his parents and Countrey, had such credit with the Iustice, as he forthwith discharged

Ironia. him, wherewith not contented, I did for thy sake, and in regard of thee alone, take him home to my lodging, apparelled him, saued his life, recouered againe his lost credit, and restored him:

Merismus. Were not these benefits, thinkest thou, sufficient to binde an honeſt nature, to thinke himselfe beholding to such a one? Happie

Erotema. had I then been, if neuer more had I intermedled with him, neuer better regarded him, or at no time after giuen further credit

Parison.

and

and liking vnto him. Alas, was it alone my chance among so many that had cast him off, euen then to entertaine him, to relieue him, to reckon of him, nay rather beyond all reason (as thy selfe by the sequell wilt confesse) so farre forth to dote of him, as nourishing my secret mischiefe, as it were in mine owne lodging, vnder the shadow of mine owne couert, yea in my very bosome, I must leade him yet further a long, in the end to spoyle me, and to meditate nothing so much, as my intended destruction? *Ecphonesis.* *Auxesis.* *Allegoria.* *Synonymia.*

Thou marueilest I know to heare this (and strange and most strange it is I must confesse) but yet true, and if not in him true, then in no other true, by all likelihoods. But ere I further report vnto thee, how and by what accident increased my griefe, let me yet shew thee more what I did vnto him. So ordered the vnluckie starres my cruell fate, and in such (more then disordered manner) wrought the heauens against me, as albeit here at L. (for I must needs deliuer a truth vnto thee) he was greatly desirous and became an earnest sutor, I should euen at that time leaue him: yet pressed by mine owne misfortune, and more then tollerable liking, nothing regarding, or so much as once remembring in what worse estate I might haue conceiued him, I bethought my selfe he was a Gentleman, bred of good & vertuous parents worshipfully allied. In their countrey whilome well reputed, and if any defect had before befallen him, I knew he was a younger brother, and want of liuing and maintenance might impaire him. I had no sonne of mine own, his learning and other qualities (not to bee despised) drew more and more fancie vnto him: what should I say? I rendred vnto him al account and preferment that lay in my possibilitie to procure him: and shortly to conclude, into the countrie (furnished in the part according to his calling) I tooke him with me. *Paradoxon.* *Paraphrasis.* *Parenthesis.* *Metaphora.* *Hypotiposis.* *Meiosis.* *Aporia.*

If I should say to thee, that his demeanour, his attendance, his forwardnesse in all things to my noted liking, his outward shew in whatsoeuer actiō vnto me seeming to be pleasing, did not of it selfe appeare to chalēge so much, I should lie vnto thee. But what of ỳ, how is falshood couered, but by the daintiest glosse? where lurketh craft, if not in the shade of most simplicitie? Could the Syren deceiue, if she had no song? Which way should men bee bewitched, *Asyndeton.* *Liptote.* *Sentential.* *Allegoria.*

be witched, if there were no meane of inchantment? But did he
Antipopho-ra. in the end proue such indeed, as hee seemed, or hereunto apper-
tained? No, no, God knowes he failed much therein, yea, he was
too farre from it. See then how much beyond my selfe I was that
Polyptoton. being thus intreated to discharge my selfe of mine owne bane,
Allegoria. would yet allure both Gods and men, to bring into my bosome
the purport of mine owne secret and vnknowne mischiefe.

Metalepsis. Christmasse now drew on, after that a good time we had re-
mained in the Country, alas that times ordained and sacred to
holy purposes, should become aiders and surtherers to mens vile
imaginations. In this time, whilest all mens mindes were busied
and occupied in dancing, banquetting and feasting, as vse and
custome and season of the yeere had of ancient times induced,
Synonymia. whilest the Hall was full of all sorts of people, reuelling, playing,
Emphasis. and occupied in pastime, my daughter (O griefe to thinke on,
Hypotyposis and heauiest sound to remember) my only daughter was at bed-
time missing: Search was made here and there, inquisition of
this partie and that, this way ranne one, that way another, the
house was troubled and filled with all hurly burly, only wading
Merismus. further into the matter, and her Chamber throughly perused, her
apparell was missing, Chests broken vp, Iewels bereaued, mine
owne lodging spoyled, and in the end, I saw and found my selfe
in what cruell sort that might be robbed.

Clymax. Hereupon grew suspition, and of suspition arised matter of
likelihood, and of likelihood at last, assured and most probable
Polyptoton. coniectures. One while this man was brought in suspect, ano-
Periphrasis. ther while that partie challenged, then he was misdeemed, and
another againe culpable adiudged, but all in vaine. For hardly
Auxesis. could my minde suppose, that he to whom my thoughts were so
sincerely tied in all more then common affection, would so farre
forth haue been estranged, as at any time to become weeting of
my intended harmes, neuer a conspiratour, much lesse an execu-
Emphasis. tour. But wicked and vile conceited Fraud, what cannot dissi-
Prosopopœia mulation, in cloake of sugred guile vnder thy title put forward?
Epizeuxis. And yet might my ignorance herein very well haue become ex-
Parenthesis cusable, for a seuen night before that time, that luckelesse time in
which this action was concluded (for long before was it purpo-
sed) your kinsman by my allowance and good will had taken

leaue

leaue, and ſeemed to be departed, to goe into N. to viſite his friend, whoſe abſence beſides the little matter that euer in him I ſuppoſed to be hereunto ſounding,& euery other circumſtance concluding in all his common behauiours, not ſo much as in ſhewe to giue a ſhadowe of this or any ſuch like pretence, could neuer haue induced me to the leaſt imagination at all, that he of all others, would haue offered to be ſeene in any ſuch thing. *Iemus.*

But if you will now aske me what preſumption I haue then to charge him more then another, in whom ſo little matter of ſuſpition could before time be conceiued. I will anſwere you, The preſumptions are, their conuerſing together in one place, beſides that, ſhe is by his directions at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuiſe whereof appeareth now but in a plaine colour, to haue procured this vnhappineſſe. Of all which I am ſo ſurely aſcertained by the credible report of a Gentleman, ſo honeſt, and of reputation ſo ſufficient, as whereof I need to make no queſtion. For once they being together, and in ſuch ſort as is deliuered, argueth the circumſtance of his going to N. to be but a meere diſguiſing, his intent either onely to be a meane with leſſe ſuſpition to compaſſe her, and ſo conſequently to betray her, the ſtocke whereupon they liue, to be my wealth, and what from me is robbed and vnkindly bereaued, how can it otherwiſe chooſe? is not the matter plaine and euident? how elſe ſhould he ſee her, compaſſe her, receiue her, and in ſuch ſort entertaine her. *Antipophora. Expeditio. Erotema. Aſyndeton.*

If theſe be ſuppoſes, then what may be ſerious, if ſuch aſſured notes as theſe ſeeme trifles, what then can be ſaid to be certaine? and yet long was it I muſt needes bewray, ere my ſelfe could conceiue the ſimilitude it bare of truth, ſo harde a matter it is where good opinion is once rooted, by the veritie it ſelfe, almoſt to driue out the ſame. But now ſounding deeper into the action, I finde both will and abilitie in each point ſo furthering, as without I determined to winke ſtill in mine owne blindneſſe, I muſt renounce all fauourable conceite, and vtterly confeſſe the ſame to be but an errour. *Epitropis. Epiphonema. Metaphora.*

For hauing waded into euery deepe conceit, and imagination of the accident, well weighing with my ſelfe alſo what maner a one the partie hath bin, how euill vnto me ſithence he hath like- *Epanodus.*

Parison. wise bin reported of, how vilely before my receit of him he was generally demeaned, with what base people, and men of baseſt reckoning I found him accompained. I doe immediately condemne my selfe that was so sottish as to expect any other euent at his hands, then what hath already succeeded, seeing where so many euill dispositions haue bin before time abounding it is not easily noted that from such a one any good at all could be at any season proceeding. But too late now to me no small greife, do I fall into this reckoning, which wisedom would before haue prevented, & more circumspectly haue intended to. For whence (if

Antipophora. I truly shoul speak of the action) ensued this ability? Was it not the fauour and especiall liking wherewith I receiued him? How

Asyndeton. could I else haue presumed on it? How could he haue sought it? How could he haue done it? But not for this do I accuse thee my R. as either accessary or fauourer of so bad and vnkind a purpose,

Meiosis. but for thou knowing his course of life, weeting of my well deeming, assured of his being with me, hauing reported vnto thee in what degree I did credite him, would notwithstanding not so

Comoratio. much as tell me of him, nor suffer me by thy gentle admonition so much as to surmise how I might be deceiued by him.

Let I pray thee the sorrowful demonstration of these my Let-

Peroratio. ters be a meane vnto thee, as thou loueſt me, tenderest me, and

Synonymia. carest for me, to search out the truth, the state and circumstance of the thing, and yet (forlorne as I am) seeke I therein but mine owne sorrow, for neuer shall I like of him, care for her, or hardly after this in any sort abide her. Yet for my minde desireth to be resolued (though euen in these very words deliuering I do not seeme to doubt) let me receiue the plentie thereof at large, be it that the resolution be a confirmation of mine owne vnhappineſſe, the force whereof being past remedy I must support as I can, and seeke as I may to endure the rest with patience.

A Letter defensorie answering by confutation all the obiections in this former Epistle surmised.

Exordium. IT is sir, accustomed that men in greife of mind do often speak diuers things, for which in respect of their sorrow they seeme to deserue many waies to be pardoned, according to which your

your ſelfe hauing of late ſuſtained ſome aduerſe hap, do what by ſurmiſes, and what by miſreports, ſeeme to be at ods with your owne liking, and vpon a ſodaine to become enraged with your owne fancy. In the courſe of your whole letter viewing the wrong you haue ſuſtained, and the extreame diſquiet wherewith you are perplexed, I pitty your misfortune, and as a friend do inwardly grieue at that wherewith you are troubled, wiſhing that either I had abilitie to redreſſe the matter of your liking, or otherwiſe that my wordes were of weight to perſwade you, that with the extremity thereof you would not ſo greatly be moued. *Inſinuatio.*

Touching my kinſman, whom for my ſake in ſuch ſort as you write you receiued, and to whom vpon the outward deſert of his behauiour you vouchſafed ſuch entertainement, and vpon whoſe abſence and departure (albeit with your good liking) you ſeeke to intrude the ſumme of all your vnhappineſſe and misfortune. He is not indeede at this inſtant here in the country, but as I deeme and you haue informed, about London. Neuertheleſſe for ſo much as it ſeemeth by your writing, and alſo by his thankfull acknowledgement and deliuery, both vnto me and other, how much he hath ſtoode beholding vnto you, and that it ſtandeth to be parcell of a gentle mind, as well to recogniſe a good turne, as to remoue by a louing cenſure an ill opinion, where the ſame rather of griefe then of malice is vniuſtly conceiued (notwithſtanding I may not ſo effectually ſpeake to the purpoſe, as if himſelfe were perſonally preſent) I wil endeuour vpon my owne knowledge as farre as I may, & ſo much as in truth I can lawfully iuſtifie, hereby to ſatisfie you, and if it be poſſible to expell thoſe cauſleſſe coniectures of him, that in ſuch ſort doe annoy you. *Polyptoton.*

To the matter therefore wherewith you are grieued, I thus much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly miſconceiued, and the reaſons leading me thereunto are theſe. *Apoſtrophe.*

Firſt where your ſelfe doe confeſſe that the onely matter you haue in apparance inducing you to accuſe him, is the incredible report of a friend of yours, that ſawe him and your daughter at London, and a ſuppoſe thereby, that ſhe is at his diſpoſition, and the theft of your goods to them both an indifferent finding. I ſay the validity of al this is nothing for omitting that by diuers *Answere to the cauſe of coniecture Procatalepſis.*

Procatalepsis. casualities men and women at aduenture do daily meete, experience whereof is in common vse amongst our selues, and euen then when we least do thinke of it, and most would wonder at it, the reason whereof I ouerpasse, because to the accident I am but a stranger, what reason haue you so resolutely to thinke that the expenses whereon they remaine (so be it they doe as you alleadge continue togethers) must onely be drawne out from that part of your lost substance, and so by consequence aggrauate a likelihoode of his stealing your daughter ? I neede not I trust perswade of his kindred, nor abilitie of his friends, it resteth not in doubt, you knowe it : then vnderstand you sir, it may also be as possible, that some one or other of them might at the length by some more gentle motion then before time tender his good. Whereof I need make no question, my selfe can assure you for that an Aunt of his dying of late, left him possessions to three hundred poundes value, which being at his choise either to accept a diuision or money, it is like he hath the coine and let the land goe, and thereupon is the better enabled to doe what is reported vnto you both for her and himselfe.

Hereupon you begin to call in reckoning his life, and I know not what late reports and informations of his liuing, to coniecture thereupon his common disposition and ill vsage, with ability to do you a displeasure, performed by your owne countenance.

Erotema. Alas sir, why should you be so far led awry by these vncertainties? Know ye not that reports are many times slanders? and that men for the most part speake generally when they find a man in any

Dichologia. sort to be iniuried particularly? He is my kinsman I confesse, but not for that would I yet defend him in his treacheries, but for mine own knowledge of him from the beginning can I witnesse the contrary, I must tell you to conclude thereupon, you do him

Antipophora. small equity. What if he fell in to your notice by a little penury ? Many an innocent and good man by want hath bin driuen to ill

Planasmus. company, yet themselues vnknowing, and not weeting at all of their faculty, and so truely may therein deeme of him, gladly in the meane time thanking you, and himselfe eftsoones confessing the weight he then receiued of your courtesie.

And if we shall answere likelihoods againe by coniectures, why may not (I pray ye) the carefull endeuor and diligent aduer-

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ting, your ſelfe doe confeſſe in all his continuance to haue remai- *Antitheſis.*
ned in him towards your liking, be as well a teſtimony of his ho-
neſt affection, and glad indeuour to recompence by any ſeruice
your kindnes, as vpon his naked ſole information, you would
goe about to wreſt it as a token of a diſſembled iniury? Nay ra-
ther why may not the ſuppoſe thereof be forcible to quench any *Metanoia.*
other conceit to the contrary, ſeeing in the reuolution of the
ſame, you alſo doe grant, that in all his behauiour you neuer
ſawe ſo much as one ſuſpect, whereby ſo farre as you are gone,
in ſuch ſort to induce you? For my part if we ſhall ſtudy to mea-
ſure the conditions of men aright, I am of opinion that wee
ought rather to credit the vſe and practiſe daily ſeene before our
eyes, then by any miſreport or vnſeemely coniecture to giue
ſcope vnto our owne imagination or a ſelfe willed fantaſie.

Honeſt grauity and diſſembled trechery, ſeldome in my con- *Antitheſis.*
ceit do drawe in one line together, thankefull I do know him *Dialyſis.*
vnto you for any benefite, for I haue ſeene him more then once,
and that moſt feruently to profeſſe it, how he ſhould halt with
you by nature I finde not, as whereunto I neuer ſaw him ad-
dicted: beſides, thus much can I yet ſay more to aſcertaine you,
that about the time mentioned in your Letter, he came hither to
viſite vs, ſithence which till within this fortnight he remained
with vs. After about the receipt of his money, & for the conclu-
ſion of that agreement, he was diſpoſed to London. There what
hath betied him I cannot rightlie enforme you, yet may the ap-
parance hereof be ſufficient, by good reaſon to aſſure you, that
being thus continued, as I haue declared, hee could very hardly
and almoſt without poſſibility, haue bin ſo forwards in the mat- *Confutatio.*
ter as hath bin ſuggeſted by you.

In reſpect of your ancient amity and acquaintance, I doe yet
pray you, that you will be recomforted of your griefes, oppoſing *Epilogus.*
vnto your ſelfe this one aſſurance, that by ſome ſtrange euent
your daughter is happened to his knowledge, & this fixed hope
that by being with him, ſhe is retained to her beſt ſafegard, who
as well in reſpect of the accompt he beareth vnto you, as of the
curteous regard it is moſt like he carieth vnto her, hath vpon
ſome vrgent buſineſſe bin compelled to ſtay her, determining in
ſome conuenient time, I warrant you to your comfort and his

credit, and good opinion to be encreaſed, to returne her vnto you. Not being vnmindfull how much I haue heretofore bin ſtaied, both to thinke worthily of you, and to thanke you, I doe for the preſent bid you moſt heartily farewell. T. this of, &c.

Of Epiſtles Expoſtulatorie.
Chap. 2.

WIth theſe expreſſe examples, I thinke good to conclude this paſſed title, and thenceforth to goe to the next, which is Expoſtulatory. This word ſeemeth to haue his definition of reaſoning, debating or arguing a cauſe, thereby to finde the depth, weight, certainty or quality of the ſame, and according thereunto to leſſen, qualifie, or enforce the ſubſtance of griefe or miſlike by ſuch meanes conceiued. And albeit iniuries, miſlikes and diſcontentments are ordinary to all men, yet doe they for the moſt part, fall principally to be receiued among friends, among kindred, great acquaintance and familiars, by occaſion whereof, this title in writing is but (as it were) the firſt matter of chalenge, before any vile reproch be performed. And this alſo not where there is a reſolute malice already conceiued, but where men aduiſedly and conſideratly do deliberate of their and other mens actions according to reaſon to be conſidered. By which aduiſement being led, without any haire-braine or brainſicke deuiſe or humor at all, they ſometimes mildly, and in courteous and louing tearmes according to the ſtate of the writer, and the condition of thoſe to whom he writeth, expoſtulate the iniurie, deſirous rather that the truth by circumſtances might bee knowne, then any quarrelſome matter to bee obtruded. Otherwhiles more roughly and peremptorily they deale, and yet not vnfittingly nor badly. But if the effect of your writing be not determined in any of theſe two ſorts, but falleth otherwiſe to a manner of reprochings of benefits, or to an exclamation or bitter enforcement of euils, then may not the ſame be ſaid to be Expoſtulatory, but rather to be Exprobratory, or inuectiue, of which both twaine hereafter ſhall bee further declared. And as this kind of expoſtulating falleth moſt with perſons of equalitie,

tle, for that it is scarse thought good manners, and sometimes helde perillous to dispute of offences with one farre aboue vs in authority, and with our inferiour so to doe, it turneth more often to be Reprehensory then otherwise: yet is the force thereof many times carried from an inferiour to his better, neuertheleſſe with a kinde of answerable submission alwayes respective to the others reputation or greatnes. And so may a man with his inferiour also in good sort sometime expostulate an iniurie, wherein if he shall vouchsafe so to do, the partie lesse in abilitie hath the more reason to recognize his courtesie: for a man of good sort and greatly reputed of, to offer as it were an imparlance vnto his inferiour, whereby to argue with him a matter in suspence to be noted an iniury, cannot be but much to be praised, and so abridged in that bitternesse, as to proceede of a meere singular bounty. So be it he doe it not by insultation, nor any pricke of vaine glory, for so doing it loseth a great part of the vertue therein praysed, vnlesse the desert of the party be such, as may wel merite that or a greater euil to be tendered. By all these meanes as aforesaid may iniuries be expostulated, the vsage whereof as well in matter of accusation as defence, is indifferently to be carried, considering that onely by variety of allegations and not otherwise those questionable causes are to be sifted. And so hereout will we wade into their seuerall examples.

An example of an Epistle expostulatory touching certaine iniuries betweene two friends.

MAster L. there passed if you do call to minde, twixt you mee certaine speeches of great secrecy, vehemently concerning the state and good support of my brother. And for as much as I had then great suppose, both of your honest courtesie and great fidelity (as I thought) sufficient to the matter then spoken of, I did (the extremity of the cruell creditours requiring it) not sticke to reueale vnto you the conceiued manner & meanes how the same might be redressed. I do very perfectly remember, that but to one other besides your selfe, I did communicate the case, of whose rare & singular honestie I do much assure my selfe, *Narratio.*

that if he ſhould reueale the ſame, I could deſpaire for euer to finde any man ſecret, or that with whatſoeuer matter of freindſhip might hereafter be credited. But to be breife with you, the ſecret is deſcried, and there withall ſo fully laid open, as the whole manner of the ſame in ſort as it was determined by one of the parties whom it ſpecially concerned, hath bin to my brothers owne eares deliuered. The other party to whom I reuealed it, hath changed his lodging, and hitherto I haue not ſent vnto him, whoſe approued fidelity for that it remaineth of no ſmal record to my certaine knowledge, I will preſume to verifie. It reſteth then that I muſt needs expoſtulate with you touching the iniurie, of whom I haue more cauſe to doubt, being thereunto led not without many and thoſe very abſolute coniectures. For firſt it is generally knowne, that you are very needy, and to be plaine with you, there be thoſe that will iuſtifie that by ſuch meanes you doe ſhift now and then very cunningly. It is maſter L. a very baſe kinde of ſhift for a Gentleman in any treacherous manner to deale with his friend ſo vnkindely. And I can proue beſides, that ſithence my truſt repoſed you haue entred ſpeciall conference with the partie. The time likewiſe doth ſomewhat aſſure me, in which no one but your ſelfe could ſo ſuddenly preuent mee. There want not to giue ſcope hereunto, the ſpeeches alſo which the next day you deliuered mee after I had ſpoken with you, which was, you feared leaſt any man ouerheard, and might poſſibly deſcrie me, whom your ſelfe knewe an houre before our conference, to haue bin diſcharged our company. Againe, the perſon and place where he remaineth, enforce ſomething, whereunto vnaccuſtomed you haue acceſſe, and therefore for ſome ſpeciall policie. And notwithſtanding all theſe vehement likelihoods, yet will I not condemne you, till I ſee how you confute me. Albeit my cenſure hitherto paſſeth that very hardly you may anſwere it, without eſpeciall note of infamie, which being ſo, the diſpleaſure may returne ſuch as I can tell you, will not be maſtered very eaſily. The haſte of the meſſenger forbiddeth me longer delay, by reaſon whereof, I am compelled to leaue you. B. this of, &c.

An

An anſwere defenſorie vnto the effects of the ſame Epiſtle.

MAſter H. The manner of your writing ſeemeth vnto me very ſtrange, and the circumſtance ſuch, as I promiſe you, wherewith I was neuer acquainted. I am not a little grieued to think that you ſhould in that peremptorie ſort you do, attribute vnto me the name of ſo baſe and vnfit a dealing. I would well you and your informer vnderſtood that it is not my practiſe to vſe that cunning, which you like to tearme by the name of ſhifting, neither (by whatſoeuer neceſſitie conſtrained) doe I inure my ſelfe vnto the ſame. It is an old prouerbe, *Where the hedge is loweſt, there euery man is readie to goe ouer.* The verifying whereof appeareth in you, who hauing no more certaintie then your meere imaginations to ſuſpend me, doe iniuriouſly obiect my neceſſitie, as being the onely meane wherewith to diſgrace me. Why, maſter H. doth it therefore follow becauſe I want, that my minde muſt of force become maimed with ſuch treacherie? You are deceiued, and they gueſſe much awrie, that in ſuch hateſull manner doe goe about to abuſe me. What argument call you that, that for becauſe you reuealed your counſell to vs two, and it liketh you to preferre by certaine allowance the others reputation and abilitie before me, that therfore I haue deceiued you? Why, if you lift to ſuppoſe a truth on my ſide (as lawfully you might doe) were there not as much reaſon that I for mine honeſtie, as he for his brauerie, ſhould as indifferently be cenſured? But your probable coniectures, you will ſay, doe entice you, the one whereof is the time wherein none could preuent you. Was not, I pray you, that other in towne as well as I, though he altered his lodging? And ſuppoſe that euery day we were both here ſince, may it bee vnpoſſible that another might endamage the matter as well as wee? But I had ſpeciall conference with the partie, and the place and perſon without that occaſion, of no likelihood by me to be frequented. Had I conference? Is that a thing ſo marueilous? Am I ſo farre eſtranged from honeſtie, that I may not haue ſpeech with a man, but to worke my friend villanie? Alacke man, why, I was neuer ſo fearefull of mine one

Exordium.
Liptote.
Excuſatio.
Paramia.
Antipophora.
Eortema.
Procatalepſis.
Paramologia.
Erotema.

keeping

Charientis-mus. keeping secrets, that I would haue denied it if you had asked me, neither doe I much force if your owne eyes doe witnesse the cause when I next speake with you. In saying the place and person was before time by me vnused, you speake iniuriously, for your owne selfe doe know, that both he and the rest were to me knowne before time, and that very familiarly. To conclude, I wish you to bee perswaded, that in rewarding me with such conceits as these, you shall doe me but small courtesie, and ill requite my faithfulnesse by vpbrayding me with my necessitie, that would haue endeuoured all meanes possible to pleasure you. And as touching any infamie to me redounding herein, I would I could as well cleere all my offences to Godward, as I can free my selfe of this suspition, and that with as great honestie, as others most maliciously haue sought to defame me, and then no doubt my account should bee a great deale lesse then it is, when euer the Almighty by his eternall summons should call me. In resolution whereof, I end this answere. The of, &c.

A replie to the said answere Defensorie, wherein the matter of the Epistle is more firmely maintained.

Exordium. Allegoria. OF ancient time it hath often been said, *that it is euill halting before a Cripple*; faithfull dealing and flourishing glosing are two contraries. Among true friends indeed, and such as doe make more account of their credit and honestie, then of the base *Antithesis.* acquiring of a sleight commoditie, I do confesse it is not of small moment to build vpon the rocke of their assurance, and to make reckoning of their word, to the vttermost: but where Gentilitie is not alonly spotted, but in a manner couered and debased already with vnhonesty, and men hold it for a *Maxime* to shrowd their lauish and euer emptied expence, by whatsoeuer kinde of lucre, be it neuer so filthie, it is not necessarie that repose bee in such a place stablished, lest the vntimely rooting thereof, doe make men banne their winnings, and lament the bitternesse of their losse, when too late they are out of hope, for euer to haue the same recouered.

It seemeth Master L. by the continuance of your Letter, that the

the cenſure of my former direction you haue paſſed ouer very ſleightly, conceiuing that by a number of odde ſpeeches (which in manner of a racket you haue vſed, to toſſe my coniectures as tennis balles, being at your deeming not much materiall whether by order of the gaine you returne them into the court, or banding them in the aire, ſuffer them to flie at al aduentures) you doe yet ſuppoſe to haue wrought a maſterie, and of whatſoeuer to be ſaid againſt you, to haue diſcharged your ſelfe very ſoundly. You muſt thinke M. L. I am no babie, neither doe you deale with ſuch a one, that notwithſtanding in plaine and honeſt vſage he accordeth to all ſimplicitie, is yet of ſo meane conceit, but hee is able to vent your vttermoſt actions, deale you in the handling of the ſame neuer ſo cunningly. *Hypotypoſis*

The manner of your vſage, being peraduenture deliuered in ſome place where you were leſſe knowne, might make a flouriſh for your credit, and for the preſent, in one ſort or other auaile you: but vnto me it is but matter to ſmile at, & occaſion (to deale plainly with you) the more to miſlike you, who not contenting your ſelfe to haue dealt more vnfriendly then befitteth, haue determined belike in your reaſons to make me beleeue, that I haue offered you the iniurie, and when you haue ſtung me to the quicke, perſwade me that the violence of the miſchiefe lighted vpon your owne bodie. But the courſe herein you take is too far wide from the cenſure of any honeſt opinion. What tell you me you were acquainted before time with the partie, and of I know not what buſineſſe you had to doe, which at the next ſight you care not to ſhew me? and then forſooth that the others abilitie and my ſuppoſe muſt be preferred before you, in reſpect of your neceſſitie? with ſuch other friuolous repetitions without ſubſtance or honeſtie, and after that ſome Robin the diuell, or I wot not what ſpirit of the aire muſt beſides impoſſibilitie bee ſuppoſed to reueale the accident; what vanitie is this? what matter of reaſon therein, that as before I might not aſſure my ſelfe of your infidelitie? To what end proceedeth all the other circumſtances, vpon what conceit doe they cleere you? Tuſh, tuſh, deceiue not your ſelfe, nor thinke you goe ſo couertly but that men of diſcretion can and doe daily ſee you. *Commoratio.* *Allegoria.* *Erotema.* *Confutatio*

Somwhat more then you think I haue ſithence heard how the world

world goeth with you, you thought it very much at the beginning I ſhould expoſtulate with you, but if I ſhould ſtirre you with this *item* that I can tell you where, when, and vpon what expectation you deſcried me, you might thinke I did not then diſguize with you.

I ſtudie not to capitulate your iniuries, as confeſſing my ſelfe alſo not to be vnburthened with offences: But good I deeme it were M. L. that by ſome meanes you tooke notice of your owne infirmities. To aggrauate the wrong that you haue done me, I liſt not, and more then I intended haue I ſpoken vpon that you haue anſwered. Being vnwilling to toile my ſelf, or trouble your conceits any further, I herewith conclude.

More ſorrie of your ill condition, then of the abuſe you haue done me.

A ſecond anſwere by the like reaſons of the replie, in further defence of the partie.

Exordium. Paræmia. AS anciently it hath been accuſtomed (as in the prouerbe by you alleaged) *Better it were for ſome to ſteale a horſe, then for others to looke on.* It is an eaſie matter to finde a ſtaffe to beate a dogge, and to him that liſt to haue a bad conceit, what honeſt excuſe may be alleaged that can draw him from it. Men that are opinionatiue, doe not for the moſt part meaſure things as they are, but commonly as their minde leadeth them, and generally to ſpeake of many things that in particular are vnnumbred, what the conceit giueth in certaintie to be adiudged, there is with diuers perſons no queſtion of good and bad afterwards to be oppoſed. Among friends ſundry occaſions doe happen that meerely for themſelues are to bee ſupported, the leaſt of which happening among ſtrangers, would not without great diſcontentment be carried.

Allegoria.

Sententia.

Proſonomaſia. It is giuen to ſome to beare much, becauſe they ſeeme to bee borne to it, and to lay their ſhoulders vnder euery loade, becauſe they are inured vnto it: yet all that carrie loades are not Aſſes, nor euery one that ſupporteth a burthen is forthwith a packhorſe. I know well M. A. you are no babie, nor I thinke you doe ſuppoſe

ſuppoſe me ſo ſenſeleſſe as to be a foole. I vſe no rackets to your reaſons, as vniuſtly you conceiue of me, nor would I haue you imagine that becauſe you thinke ill of me I muſt needes be guiltie, I tell you againe, as I told you before, you highly doe wrong me. And in this one more then any other, you moſt vnfriendly doe abuſe me. Why doe you ſo often inculcate vnto me, what other haue reported, and ſome ſay they haue ſeene in me? It is the truth I ſtand vpon, and not the malice of any one whatſoeuer, that ſo vilely miſdeemeth me. *Erotema.*

It is not my cuſtome to winke at all things as I doe vnto you, ſo indifferently, but yet would I haue you conceiue how much the iniurie toucheth me. You argue againſt me that it is not enough that I ſay it is not ſo, ſo ſay I vnto you, that you ought not to charge me without you can proue it ſo. Becauſe there reſteth ſome matter whereby I am in good condition tyed vnto you, it is not ſeemely for your credit, nor fit for the honeſtie whereof you make profeſſion, to lade me any whit the more with iniurie. Make what large collection you liſt of my preſent ſtate and neceſſitie, I tell you, I deeme my ſelfe the ſame man that I was in greater proſperitie.

My requeſt is for the ſurceaſe of all this iarre, your opinion may ſtand as you liſt, but giue me conuenient time and acceſſe to cleere me. To vrge me as you doe, may but breed that which to neither of vs may returne pleaſing, and which in the end I know will be to you moſt diſcontenting. It were good that with leſſe reſolution you did ſway your opinions, ſo might you with ſmaller difficultie diſcerne, what with facilitie in fine you wil of your ſelfe condiſcend vnto. My ſelfe being as loth to diſturbe you, as your ſelfe ſeeme wearied with the former toile doe herewith ſet my limits, who worſe conceited of your light beliefe then of the wrong you haue done me, doe notwithſtanding continue.

Deſirous of your reformed imagination, &c.

NOw after theſe double thwartings on either part receiued in expoſtulating this iniurie, (the like whereof by writing is ſundrie times occaſioned, & remaineth in this place only for varietie, to make ſhew how by well handling, matters may on both ſides be equally enforced or weakned) I will for-

you forth two or three seuerall examples more, because of the necessarie and often occurrence of this title daily, being accustomed in our writing. The first whereof shall be for matter of vnkindnesse. The second for breach of promise. The third from a meane Gentleman to a personage of great honour, whereby in cause of betternesse shall be exampled how iniuries may bee expostulated or complained of, and these in sequence shall follow by their examples.

An example of an Epistle expostulatorie touching vnkindnesse receiued.

Narratio. MAster G. I haue great marueile that remaining hitherto in towne as you doe, we can by no possibilitie heare of your being, but by such iangling messengers as you make currors for spite, whereby to abuse your friends. In which the discourtesie is farre more by the vnbeseeming courses, and dealings therein vsed, then fitteth either your honestie or our friendship to be tolerated. I doubted not ere this time how apt you were to conceiue (euen for a very toy) in the worst degree that might be, of any one that behaueth himselfe neuer so well vnto you, so ticklish are your humours, & so vnsteadie your censures. And which is worst, it cannot with you rest in imagination alone, but in such odde kinde of reports, and to such base persons you deliuer it, as it verily seemeth, you little recke what discredit you offer a man in the same, the least whereof would make you storme to the gall, if a man should but ouerslip himselfe in giuing any maner of sound of you, tending to such effect as you proffer. Good God sir, are you and I of late become such strangers together, as that neither writing nor request may serue to haue accesse to your presence. Trust me I am vnused to these deuices, nor fit they at all vnto my appetite. Either something or no bodie to me, but vnto such as more recke of your coynesse then I doe, you may be as you will, or as their fortunes may beare with you. For my part I am too vnapt to weld any such insupportable amitie. If you can vse me as your vpright, honest, and well meaning friend, I am vnto you as firme as you would wish me, otherwise to encounter so many diuersities, of vnfrequented fancies, toyes or mislikes,

Epiphonema.

mislikes, it answereth in no point vnto my propertie, which hauing thought good of meere well-wishing to signifie vnto you by present writing, I leaue you to your best opinion, this of &c.

Yours in all good sort to be entertained, &c.

An example of an Epistle expostulatorie for breach of promise.

MAster K. I haue abstained hitherto to come or send vnto you, partly wearied with importunitie, for that I thought two moneths now being passed, I might in this space haue found a season conuenient, wherein to haue ended with you. Hauing taken this cause in hand, I would (as in good reason it seemeth fit) you should determine with me vpon some conclusion, whereon resting assured, I might thenceforth know whereunto to trust, and neither waste labour in comming to so small purpose, nor hinder my certaine businesse by the vnsteadie stay of your affaires, as alreadie I haue done. We haue talked many times, and set downe certaine limits, mary to so slender effect, as I neither know when to demaund, nor you how to satisfie. So that depending vpon shadowes, I haue passed my time with small benefit, and you haue gone forward to little purpose. I doe pray you therefore that hence-forth such honest meaning may assure vs, as alreadie betweene vs hath on either part been performed. To delay me thus with nifles, as I thinke it farre from a Gentleman, so doe I suppose you not intend it, considering how many waies thereby, I am and shall be hindred. This therefore may be the certaine meane to satisfie vs both, that you will (as on Friday last you promised) come and see the agreement betweene vs performed, whereof I pray you aduertise your full resolution by this bearer. And so I bid you heartily farewell, &c. *Narratio.* *Epilogus.*

An example of an Epistle expostulatorie from an inferiour Gentleman to his farre better in degree, authority and calling.

RIght Honourable, though by the custome and common policie of this vnhappie world, I am better warranted with a personage *Exordium.*

perſonage of your greatneſſe, to diſſemble, then to deale plainly, yet becauſe I finde as well by Gods owne word, as by the euent of mens practiſes, that ſuch cuſtomes are neither pleaſing to his Maieſtie, nor alwaies profitable to ſuch as vſe them, I haue aduentured to manifeſt that by paper, which by words (albeit many times deſirous) I neuer had heart to vtter.

Propoſitio. My purpoſe is to be plaine, and in honeſt and dutifull ſort to expoſtulate with your L. wherein I finde my ſelfe grieued, and vpon what ground this my complaint is framed. I therfore moſt humbly beſeech your L. for Gods ſake and your own, to pardon this preſumption, and to admit me fauourable and indifferent conſtruction, of what I ſhall here vnfold vnto you by writing.

I exclaime of wrong paſſed, I vrge my miſerie preſent, and I complaine of you to your ſelfe, and ſo doe make you iudge of all that ſhall be hereafter enformed.

Your L. did once know, and hath ſtill ſome cauſe to remember, that of all ſuch land and liuings as my father at his death was poſſeſſed, one only poore farme fell to my ſhare.

I my ſelfe doe know, and ſhall neuer eaſily forget, that after the ſame was thruſt into my hands, I neuer enioyed it without much vnquietneſſe, quarrell and vexation, nor without the continuall malice and moleſtation of my vnnaturall Vncle, and ſuch his aſſociates, as by ſetting him on, vnderhand, did afterwards finde meanes to faſten in the ſame.

This poore liuing (once in manner loſt, afterwards recouered, and yet ſtill fearfully kept, the rather by meane of a new trouble, moued vnto me by Maſter B.) I was in fine driuen to offer for a little, but to ſell for leſſe. Now here begins my iuſt cauſe of complaint. For vpon firme hope of your L. fauour towards me, and that you would according to your honourable promiſes haue done me an expected good: I was content to yeeld my intereſt for eleuen hundred and three-ſcore pounds, where ſixteene hundred pounds had been before offered by my kinſman, and ſo I then told you.

This offer of mine, your L. for the time accepted, yeelding with ſome difficultie to pay the odde eight ſcore pounds, where I owed it. Howbeit afterwards, hauing gotten the Leaſe into your hands, and being poſſeſſed of the bargaine, and none now daring

daring to take the ſame from you, you quarrelled with the Leaſe as before you had done with the title, and made mee a freſh abatement of the odde eight ſcore poundes, affirming it to be no part of your charge to pay my debts.

To ſalue this miſcheife, and to ſaue my eightſcore poundes (your Lordſhip hauing reported the former bargaine to your moſt aduantage) I laboured without auaile, to helpe your memory therein. Proteſting (and that moſt truly) that vpon mine earneſt and humble petition vnto your L. to leaue me worth a thouſand pounds, and to pay my debts, and in regard alſo of the great abatement of what I might haue had elſe where, your Lordſhip had condiſcended in the former conference to diſcharge the ſame. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more truth then good ſucceſſe vttered, (ſpecially the often touch of what my kinſman had offered me) did greatly miſlike you. Whereupon growing in heat (yet with ſome regard of honour) you ſwore that if any other bought the ſame at my hands then your ſelfe, you would haue it for leſſe then fiue hundred pounds, yea, for nothing, or elſe it ſhould goe hard. Mary keeping it my ſelfe, you ſaid you would ſtand my friend: which hote or colde concluſion, I proteſt did ſo appale, as with feare of further loſſe with greiſe and diſcontentment I grewe ſicke, and thereupon reſolued to take what you would giue me.

Your Lordſhip hauing thus, what with countenance and choler diſmayed me, and finding by ſuch peremptorineſſe my ſenſe to be ouercome, you ranne on ſtill with this wreſting courſe, and vpon authority without cauſe or colour, cut me yet thirtie pound ſhorter. So as in place of one thouſand ſixe hundred pound offered me by my kinſman in the Countrey, your Lordſhip gaue me nine hundred and ſeuentie pound, leauing me out of this to pay a hundred and ſixty pound debt.

By theſe meanes (right Honourable) was I then halfe impoueriſhed, and am now altogether vndone, hauing neither skill to vſe that little you gaue, nor will to raiſe my ſelfe after my fall, which I thought impoſſible.

It was a wholſome caueat giuen me by your Lordſhip, and a

full reſolution put downe by my ſelfe, rather to ſtoope and to liue ſomewhat ſparing, then by any prodigalitie to impaire my ſtocke: but being neither Marchant, Artizan, Broker, nor Vſurer, nor hauing among many debtors ſcarce one good payer, I could hardly frame to do what was aduiſed me, or be ſo much mine owne friend, as at firſt I had determined.

My ſtate then brought thus lowe, my friends decayed and dead, my liuing ſold for little, and the money ſpent, I reſolued and ſtill doe with the reſt to leaue my Countrey, as well to couer my want from mine enemies, as to ſeuer my ſelfe from ſo vnfortunate acquaintance.

Finde time therefore I beſeech your honour, before my going to examine theſe particulars, they containe I proteſt nothing but matter of truth. It is an high vertue and moſt commendable in a man of your ſtate, to right your inferiour againſt your ſelfe, by this ſhall you winne him vnfainedly to loue you, who now vpon iuſt cauſe can do no leſſe, then thinke himſelfe wronged by you.

And ſo my good L. this bill exibited into your chamber, not into any court, deliuered to your owne hands, and to no man els, I leaue to your honourable and beſt conſideration, humbly once againe beſeeching your L. to ſuſpend your hardeſt conceit againſt me, for expoſtulating my greifes, in reſpect my plainnes herein, paſſeth not with out trueth, nor any wrong enforced, but vpon iuſt occaſion.

Of Epiſtles Exprobratory.
Chap. 4.

FRom matter Expoſtulatory, **we will now turne our ſelues to the next title being** Exprobratory, **vnder which is contained cauſe indeede of vehement and greiuous diſdaine: heerby touching offences that impugne a contrary and laudable merit and deſert. For which, howbeit in all ciuill ſtages it be accounted vndecent, vncourteous, and vnbeſeeming any gentle condition, to reproch a man in time of miſlike, with good offices or turnes, that before he hath receiued. So when contrary to the honeſt affection vnto him bountifully tendred, a**

man

man shall either vngratefully refuse to recognize the same gud-nes, or impudently, vncivilly, or inhumanely goe about to re-ward evill for good, and to enforce a most vniust vexation where himselfe hath received most comfort. In such cases to vse this Exprobratory manner of writing, to signifie vnto the par-tie so forgetfull of gentlenes, both what he hath received, and how much he was charged by all wayes, limits and meanes that may be enforced, of humanity, piety, or gentlenes, it shall not be amisse, and to such ende and no other is this Exprobra-tory kind of Epistles to be vsed: Of which, some certaine ex-amples are in this place to be deliuered.

An example of an Epistle exprobratory touching ingratitude received.

I Doe not marueil at your wonted and sundry delaies in answe-ring my requests, nor that you breake so many promises with your friends for the gratifying of their courtesies: In that being things by nature annexed as they are to so seruile a condition, they seeme (as remedilesse) in all discreet iudgements to be borne withall. But that I wonder at, is, how my selfe (knowing as I doe, and having so often tasted of that contemptible and hard disposition of yours towards me) should yet be so assotted, as to straine my friends, to spende my money, exercise my wits, yeelde my trauell, bend my care, and passe my credit, to relieue, vphold, nourish and maintaine such a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honesty to regard me, wit to vse me, will to requite me, ciuility to respect me, good nature to thanke me, nor any one sparke of endeuour whereby so much in good see-ming to behaue himselfe towards me. Many occasions haue bin giuen me before time by some other misprizers of my courtesie, but you of all others haue exceeded and do passe them all in vn-honesty. That I should bee occasioned thus to reproch you as I doe, is I wis vnto me no great contentment, but that at my hands who alwayes haue so manifoldly deserued of you, you should so farre forth challenge to bee reproched, that certainly is it whereof you ought most to be ashamed. How many wayes

Narratio.

Merismus.

Synachrif-mus.

Commoratio

Liptote. you haue wronged me, and how little cauſe hereafter I haue to
Metanoia. entermedle or haue to do with you, hauing ſo ingratefully, nay rather inhumanely dealt with me, let the world iudge betweene you and me. Had I tryed you in much, or in one halfe of that whereby in very dutie you are charged vnto me, it had bin ſome-
Synonymia. what to haue denied me. But in a matter ſo ſlender, ſo ſmall valu-
Aſyndeton. ed, and but a trifle, to delay me, to ſtand with me, to breake promiſe with me, and which is worſt of all, moſt vnciuilly therewith to bearde me, that of all others is the moſt deteſted that may be. Sory I am, not that I haue knowne you, for the knowledge ſhal keepe me from you, but that in nouriſhing of you, I forgot my ſelfe ſo much, as I could neuer till this preſent perceiue nor looke after you. Fare as you will for me, who euer hereafter deſire neither to know nor ſee you. From B. this of, &c.

An Epiſtle exprobratory more largely exampled.

Exordium. ALbeit vnto a gentle minde there is nothing leſſe proper, then a reproching of benefits: nor any thing more contrarying, then to be touched with diſcurteſies? yet reſpecting the weight of the manifold wrongs done vnto me, and moſt iniurious deuiſes, wherein thou haſt contrary to all lawes of nature,
Hyperbole. vertue, or honeſty, gone about to abuſe me, rewarding not euill, but worſe then miſchiefe it ſelfe, for good, and doing that which all men hate, and the moſt diſcreet doe abhorre in requitall of
Allegoria. that which I chiefly deſerued of thee, I hold my ſelfe neither to be touched in gentlenes nor deemed at all in diſcurteſie. If to ſuch a Camelion I giue his due colours, of ſo vile a viper doe bewray the feature, to ſo ingratefull a wretch doe blaze forth his picture, and of ſo vglie a beaſt doe yeeld his due portraiture, to the ende that at leaſt it may appeare vnto thy ſelfe, how euen like to that thou haſt euer ſeemed vnto me, I haue now found
Antitheſis. thee, and how contrarying to that my ſelfe haue manifoldly bound thee thou haſt now ſhewed thy ſelfe vnto me.

To the opening whereof let me call to remembrance that being here a great while ſithence a ſtranger, ſpoiled of that thou
Meriſmus. haddeſt, laden with ſickneſſe, purſued of thy foes burdenſome

to

to thy friends, ſubiect to a number of caſualties, of death, pouer- *Brachiologa*
ty, hatred, penury, griefe, trouble, and want, I tooke thee, I kept
thee, I releiued thee, I prouided for thee, and that at ſuch time *Aſyndeton.*
as when forſaken of all others, thou waſt onely compaſſed with
extremitie, had not this one courteſie, nay rather vnaccuſtomed
kindnes, bin ſufficient alone, wherewith to haue bound thee?
Queſtionleſſe if there had reſted at all any ſparke of good condi- *Antipopho-*
tion within thee, yet had this bin all that I had done for thee, *ra.*
happily could I then haue contented my ſelfe, and haue thought
that thou haddeſt therein alone dealt but ingratefully.

Abhorreſt thou not in the peruſing hereof to thinke how thou
haſt vſed me? Wel knoweſt thou that on this hie point of curteſie
I ſtucke not alone with thee, for after a recouery by my meanes *Erotema.*
had, and reſtitutions of thine eſtate, vnto thy wonted poſſeſſi- *Commoratio*
ons, health freedome and libertie, I not onely ſo ſetled thee, but
being haled thy ſelfe as it were out of the Lions iawes, I made
thine aduerſaries a pray vnto thee, I fauoured thee, I loued thee, I *Aſyndeton.*
eſteemed thee when none would regard thee, when all men deſ-
piſed thee. Were not theſe benefits ſufficient, to haue yoked any *Erotema.*
good or honeſt diſpoſition vnto me? what Viper may I then *Aporia.*
tearme thee? what monſter or helliſh impe that not onely haſt *Allegoria.*
vouchſafed ſo much as to requite, but ſcorneſt in appearance ſo
much as to beare a good opinion towardes me. Is it poſſible that
man then a Serpent, or then the very Crocodile it ſelfe ſhould
become more malicious, yet haſt thou in farre greater quantity
then theſe contained thy venom, the Hydra was not anſwerable *Paradoxon.*
vnto thy propertie, the very Sauages themſelues could not equal *Hyperbole.*
thee, thou art in fine beyond all, and there are none beyond thee,
for both men and beaſts do abhorre thy treachery.

What then auaileth that of ſuch a one I haue merited ſo high-
ly. Whereto ſerueth it to haue extended on him ſo great and *Erotema.*
vnuſed bounty? The dog fawneth by kinde where he is loued,
the Tyger by gentlenes is from his cruelty diſturned, the Lyon *Sententia.*
will not ſuffer a kindnes vnregarded. But thou (hateſull of all
others) degenerating from all nature both of men and beaſts
weigheſt not of friendſhip reiecteſt fauours, hateſt all gentlenes, *Pleonaſ-*
regardeſt no kindnes, contemneſt merits, and kindleſſe of all *mus.*
kindes, or rather ſequeſtred from any kinde, giueſt thy ſelfe to *Polyptoton.*

reward the best deseruings, with vnauoidable and most detestable villanies.

Epizeuxis. *Anaphora.* Had I not too much deserued as I haue done at thy hands, it might in some sort haue sufficed me. Had I by any knowne or pretended euill, euer pursued thee, had I meant at any time badly vnto thee it might yet haue contented me, that forgetful of all that before passed thou shouldest in this hatefull manner haue *Merismus.* dealt with me. But hauing onely heaped on thy head a multitude of fauours, receiued thee as I haue done with so sundry curtesies, imbraced thee as thou knowest with infinit contentments, deliuered thee from death, and very hellish tormentors, what kindnesse could be more, or what merite so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompence so euill, then wherewith besides all course of iustice and equity thou hast most vnnaturally acquited *Antitheſis.* me? One onely comfort resteth, that of all honest mindes thou art hated deseruedly, and out of all gentle company are excluded perpetually, wherein hauing the only solace vnto my grieued *Epiphonema.* conceit that for the present may be acquired, I liue in hope to see thee once againe to haue need of me, when according to thy demerits I shall thinke of thee, and in the meane while esteeme of thy fashions as thou hast giuen me cause to accompt of them.

Of Letters Inuectiue.

Chap. 5.

TO these Exprobratory epistles, doth next follow the title Inuectiue. A sharpe and bitter inueighing against the person, deedes, or behauiours of men occupied altogether in condemning, disabling, and wrecking whatsoeuer may be collected to the reproofe, diminution, or impugning of any one, and that by all manner of quips, tauntes, reproches, blames, imputations, or designments that may be of euils. And yet this not by a disordered, malicious or railing humor, vniustly and without great and forcible cause to be pursued, but by a learned, discréete, lawful, or reasonable toleration to be followed which in all manner of directions is principally to be required. The

conueiance is as full of Art as any others, that heretofore haue bin examples vnto you, and as well for rife and quicke inuention, as orderly diſpoſition, enforcements, and neate delinery, hath his ſpeciall commendation.

An example of an Epiſtle Inuective of a father againſt his ſonne.

THe ſight of your letters, and meſſage receiued by your ſeruant haue (good Coſen) bred to me in peruſing and harkening vnto the ſame, no ſmall matter of diſquiet, not that your letters or meſſages for themſelues are, or haue bin at any time ill welcome to my hands, but in reſpect of him for whom they come, whom in truth I neuer recke if I heare of, ſo filled haue I beene long ſince with the euils by him committed. I am nothing ignorant that of loue and meere good will you beare to me and mine, you framed your ſpeeches vnto me, which with how much tediouſnes I haue conſidered of, and with what willingnes I could haue omitted to anſwere them, no one can ſo well giue teſtimony, as the burthen of mine owne ſorrow beareth witneſſe vnto me. *Exordium.* *Metonimia.* *Epiphonema.* *Liptote.* *Periphraſis.*

But for that I ſee you are ill conceited at my heauineſſe and of your owne good nature would gladly finde a meane to recouer that vnto me, which my ſelfe am out of hope for euer to compaſſe, I am content, though ill pleaſing to my remembrance, and the rather alſo that by the extremitie of the euils your owne minde may be diſſwaded from any further dealing in the cauſe, to ſhewe vnto you the good conditions of him you ſue for, what manner a Sonne he hath alwayes bin vnto me, what reaſon therby I haue to command him from me, and how farre wide you are, that in ſuch ſort as you declare, do conceiue both of him, and of me. *Apoſtrophe.* *Noema.* *Liptote.*

I neede not repeate heere vnto you, with what fatherly care I haue brought him vp to mans eſtate, by what prouident foreſight, I ſought both with maintenance and conuenient place of credite, to continue him as a Gentleman, how vnwilling I was to enter into the ſearch of euery ſmall offence, but attributing the force thereof to his time of youth, was content to *Paralepſis.*

winke at that many times, the ſufferance whereof I doubted would turne to the ruine that it preſently carrieth. I will but giue you an inſtance of the ſame, to the intent that as you ſhall knowe thereof, ſo may you in reuoluing the reſt, conſider the better how vnkindly, yea, more then vnnaturally I may ſay, he hath rewarded me, and therewith will come to the preſent eſtate wherein he now remaineth.

Narratio. It is I iudge about three yeares ſithence, to the intent to retaine him in ſome good order of life, I placed him with a right godly and worſhipfull Knight, Sir H. D. who for my ſake both loued him, and I knowe tooke paines to the vttermoſt to reforme him, before that time I had placed him in an Inne of Courte, where with expenſes ſufficient I kept him. In both of theſe places he brought me more then I will rehearſe indebted, ranne himſelfe on the rockes, durſt not beſides (for that priuily
Meriſmus. he had taken vp) to ſhewe his head. Complaints were infinite againſt him, this man could not be in quiet for him, that mans ſeruant he miſuſed, this partie he deceiued, that other he highly wronged: what could I doe vnto theſe things, but as one deſirous to reclaime him whom he knewe to be his owne (though with a reſolute vow neuer to deale with him,) I then
Commoratio had caſt him off, yet by intreatie of his friends and his earneſt ſubmiſſion I receiued him againe. Sithence which too much it is to be reuealed, how ſtubbornly euen in mine owne houſe, how iniuriouſly among mine owne people, he hath behaued himſelfe by reaſon whereof as compelled for the quiet of mine owne familie, I appointed him to goe from hence into S. there to remaine with his Vncle. And becauſe it was againſt a Chriſtmaſſe, and that I would not diſmiſſe him vnfurniſhed of that belonged vnto a Gentleman, (beſides that, with a couple of good Geldings I horſed him and his man, and ſuted him of apparell, & what other needful neceſſarie.) I deliuered him twenty pounds in his purſe. He was no ſooner gone to D. being not paſt twenty myles from my houſe, but the very ſame night he loſt all his money at dice, pawned his horſes for twenty Nobles, & was faine of an honeſt friend of mine to borrow ten pounds for his expences, & to redeeme his Geldings, one of my poore Tenants there refuſing to ſupply his wants, he fowlie beate, and if company had

had not come into the reſcue, had like to haue ſlaine him.

Nay, what hath he done more, but knowing that theſe his ill demeanours comming once to mine eares, I would neuer after repute of him, hee hath confederated with a wicked raſcall that once was his man, who being the very ſame night in his companie, next day after came to my houſe and robbed me.

Are not theſe impieties (thinke you) very ſtrange? What nature is in ſuch a ſonne? nay, where in him are thoſe diſtrict lawes of nature become, that commonly enforceth in all other children, an awfull loue and reuerent regarde vnto their parents? Where is the feare of diuine and humane lawes, the one threatning a ſharpe ſcourge for ſuch vndutifulnes, and the other puniſhing by penall forfeitures and impriſonments, the manner of ſuch deteſtable and diſordered looſenes? To what iſſue is the ancient right and laudable cuſtome of our forefathers alreadie runne, that whilome by ſeuere directions compelled the runnagate vſage of their children to a more diſtrict impoſition and far eſtranged exaction then now vſed, of a moſt rare and ſingular obedience? Why is the common intendment erſt in our predeceſſors times, of lawfull and good ſo accuſtomably vſed, thus quite foreworne, and in theſe our ſeaſons (filled with all kinde of careleſnes) ſo farre forth diſgraced? who is he that now recketh further then his owne fantaſie? or what ſonne will for any zeale or dutie once ſeeke to repell his owne appetite? Whither are ye gone ye iuſt and ſeuere Iudges, by whoſe ſentence and opinion definitiue ſharp and bitter tortures were laid downe vnto them, that durſt preſume by any outward ſhew in the world, but once ſo much as to countermaund the authoritie of their fathers?

Ironia.

Prolepſis.

Proſopopœia

O times more iniurious then euill it ſelfe, by whoſe only ſufferance, miſchiefe ſpreadeth her ſelfe ſo highly as it doth, into ſuch manifold branches! What would you haue me to ſay in theſe things? Thinke you not that I haue alreadie receiued diſcontment enough at ſuch a ones hand? or would you wiſh me againe by returning him home weetingly, to ſucke vp mine owne miſfortune, and by nouriſhing an expugnable wickednesſe, to ſee a demonſtration of mine owne ſorrow and deſtruction daily before mine eyes? No, no, coſin, I haue (I hope) taken order ſufficient for theſe things, his preſence I am reſolued ſhall no more diſquiet

Emphaſis.

Aporia.

Oriſmus.

Peroratio. disquiet me, by hearing or remembrance of him, if no friend of mine doe otherwise vexe me, for needes a vexation must it be, be it but the least suppose, to conceiue that I haue yet remaining vnto me such a sonne. Take heed (good cosin) that as he hath deceiued a great many others, but me of all others most especially, he also doe not deceiue you. Driue him quickly from your presence, and thinke that a greater plague can you not receiue into your familie, then a person so vile, and of all others demeaned so wickedly. This is all that I can deliuer you of my present opinion, but not the least of a thousand other accidents occasioning the same. Whereon I am determined fully to repose my selfe. Sending in the meane time my heartiest commendations and earnest thankes for the indifferent care had of my being both to you and your bedfellow, this of, &c.

Exordium.

An answere purgatorie of the sonne touching matters inuective of the former Epistle.

WEre it not sir that my presence might more offende you then I wish, or by any action of mine owne, would willingly deserue, I had (emboldened by the equitie and right of my cause) in all humble reuerence and dutie, tendred my selfe vnto you, but vnderstanding how greatly the malice of mine ancient enemies haue preuailed towards me, and that without the very pietie of your selfe, and equall regard had to the due information of my cause, there is no place of fauour left vnto me, I chuse as the meetest to abandon for a while the yeelding vnto you (by my accesse) of any such annoiance, and in the meane time to frame these humble lines, pacifiers of your more then ordinarie discontentmēts, that as true aduertisers of the course of that wherewith I am charged, they may pleade pardon of your protested mislike, and winne vnto me (as I hope) that intertainment againe, from which hitherto by the vndeserued proceedings of mine aduersaries, I haue iniuriously been detained.

And albeit there is no reason why, in the measure of all your actions, I should or ought to deeme, that you doe, or enterprise any thing vnaduisedly: yet for so much as the secret sting of malice is such, as is able to penetrate the wisest, and that where much

Insinuatio.

is

is feared, the leaſt matter inducing thereunto is made occaſion to queſtion of, I doe in as lowlie manner as I may, beſeech that but with indifferency you will ſee how and in what ſort I am wronged, and giuing credit to what hereby in mine owne defence alledged, you will cenſure the reſt, as to the reſpect of your fatherlie piety appertaineth. *Pareſis.*

The weight of that, for which as I vnderſtand you are agreiued againſt me, is that heretofore you haue had ſuggeſted vnto you that I am very vnthrifty, that I keepe lewde company, that I conſume all at dice, that I am a quarreller, and laſtly, that you ſurmiſe you were robbed by meane of mee, or by my aſſent, all which to confirme, mine aduerſaries ſeeme to haue gathered vpon me great aduantage, in that notwithſtanding, being often forewarned the contrary, I ſithence fell into company, played at dice, brake a mans head, and that my man that robbed you, was the night before in my company. *Propoſitio.* *Anaphora.*

Much more euill commonly carrieth the reporter in deliuering an ill ſuppoſe of a reaſonable conceited matter, then oftentimes doth the action it ſelfe, in the moſt worſt degree of truth that can be, being equally conſidered of, for example, was it euer helde a thing inſufferable for a Gentleman to frequent company or to play at dice? May it not ſometimes be iuſtifiable to breake a mans head? is it a matter of preiudice that he who once did me ſeruice was ſeene in my company? Your ſelfe, ſir, I knowe will anſwere for me to all theſe. No? Then will not I, not onely not deny but I did all theſe, but by your fauour, iuſtifie to their faces, that honeſtly, lawfully, without offence againſt you, or reaſonable miſlike of any other, I haue and might againe at any time enter into the like vſage of all or any of theſe, as at that time I did, when they ſo complained of me. *Sententia.* *Paramologia.*

The company whereof I am accuſed were ſuch onely and none other as I found in mine Inne, gentlemen each to you well knowne and of all men generally well reputed, the play that I vſed was with them, the ſet, by agreement not great, concluded vpon more to paſſe time, then whereof to make gaine. Hereunto commeth a bad fellow out of the towne accompanied with one of your tenants, who looking on a good while, craued at laſt he might ſet, which being granted, a caſt fell betweene him and *Comoratio.* *Hypotipoſis.*

and me of a number to be decided, for his opinion he dared me a good time with twenty Nobles to my geldings, I accepted the wager, the board went with me, your tenant accepted, who againſt all others ſtood againſt me, and hauing the wager in his cuſtody would not deliuer it me. Words by ſuch meanes multiplyed and they both aroſe againſt me, whereupon forced to ſome impatience, my hand made way to my right, wherewith I quailed their reſiſtance. Lo now ſir, the matter thus highly framed againſt me, loe here the loſſe, the pawning, the borrowing of money, and what killing and ſlaying againſt me reported. See heere I beſeech you the vnthriftines, the miſrule, the ill company, and what elſe that malice could any waies deuiſe to ouerthrow me.

Metonimia.
Epiphonema.
Synonymia.

And yet if but truely in their very ſuppoſes they ſhould haue dealt with me, what conceipt could they then haue found in all this to obiect againſt me? Is it not a thing ordinary among Gentlemen when they meete together to ſolace themſelues with ſome one or other reaſonable paſtime, in allowance whereof, no one is ordered by himſelfe, but by common liking of the reſt? is it not a thing naturall to man, after weariſome trauels to vſe vnto his minde ſome honeſt recreation? Is it not accordant to ciuilitie to entertaine times and occaſions? Afforded you not therefore the money you gaue me, in company well reputed, and in their honeſt exerciſes moderately to maintaine me? Agreeth not hereunto your onely daily conuerſation, your entertainements, your continuall vſe of company applied in your owne behauiours, and in others commended before me?

Erotema.

What then may be ſaid to condemne me? the common name (perchance) of the play, carying with it a continuall ſurmize of inconuenience? I need not here lay vnto your wiſedome for my defence that as wel therein as in all other demeanors, there is *vſe* which is allowed, & *abuſe*, that in it ſelfe is inſufferable. To commend the moderate vſe hereof, I can induce nothing more then *cuſtome*, and for the choiſe of the beſt obſeruation, the company muſt cleare me. Now in auoiding the enormities, the charge (if I miſconceiue not) you gaue me, extended to the fellowſhip of the worſt, in whoſe ſocietie nothing is ſo common as ill vſage, and in whoſe pleaſures, no one thing ſo ordinary as vnthriftineſſe, each

Antipophora.
Paramologia.
Epanodis.

each of which occasioning that euill which I seeke to shun, hath been herein so farre exempted, as I protest there resteth in veritie, no suspition at all wherewith I may be charged.

But if now sir, you will reason of your tenants hurt, what therein may be obiected that shall not euery way further me: *Apostrophe.* who is hee that by nature could be so restrained, but by the very instinct thereof, hee will rather kill if neede be, then stand to bee killed? Hath not the Soueraigne mother of all our earthlie *Paradigma.* being, armed euen very beasts themselues to their owne defence? hath not the Lion his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worthiest sort of mankinde also contemne to be misprized, and naturally couet where they bee enforced, immediatly to be reuenged? Allotteth not the law vnto euery man his right? was it *Erotema.* not by conuention agreed that the winner should haue the wager? And did not the vniuersall sentence of the whole boord, adiudge it to me? What resteth any waies then to bee alleadged whereby in this action to accuse me? Nay rather what is *Polyptoton.* vnleft herein to condemne him, that being your tenant, hauing his liuing of you and yours, beholding as hee is to all yours, would yet be so vile conceited against any of yours, as not with ordinarie speeches alone, but with vnfitting tearmes, with violent force would goe about to withstand me, to hurt me, yea *Asyndeton.* desperatly, to confederate with another of my life and money to bereaue me.

But now to draw vnto the last part that toucheth my man, standing as a contecture for that he was in my companie the night before, I must conspire with him to rob you. Doe but con- *Dialysis.* sider sir, I pray you, what likelihood of truth this beareth: would any one bee so mad as once to harme, or goe about to hurt the possessions that in right is to no one so much as himself? would I euer appeare so vngracious as to cõfederate with a stranger, to no benefit but of himself, to rob & spoile my father? Alas, what *Ecphonesis.* could there be so aduerse vnto nature, as should inforce in me so vnkind a condition? You must needs Sir (by your fauour) something consider, what one thing or moe might be in me occasioning vnto the same, it must either be some vehement necessitie *Expeditio.* (which neuer happened) cõstraining me great extremity (which you

know to be contrary) wherewith by keeping me too ſhort of expence or maintenance you might enforce me, a kinde of wanton prodigality, whereof no world can accuſe me, ill counſell whereunto ſo farre forth I neuer could yeeld me or a moſt deteſtable and vile diſpoſition graffed in my ſelfe, which no man euer found in me. Theſe cauſes as I thinke are the moſt likeſt of all others inducing to thoſe opinions, which how farre they or any of them haue eſtranged my condition, let but the very conſciences of my vtmoſt aduerſaries indifferently trie me: what if he were in my company, is not that a thing that without any ſuſpition at all, might eaſlieſt of all others happen vnto me? I am not weeting of mens thoughts, neither can I coniecture of any other but their outward demeanors if he were ill, weigh I pray you, the fault proceedeth not from me. Sory I am that any ſuch conceipt by any one of mine ſhould ſo much offend you.

Dichologia.

Epilogia.

Theſe things then falling out in ſuch ſort as they be, it may pleaſe you ſir henceforth to allowe of this my iuſt Apology, and by the ſelfe ſame *nature*, *piety*, and *louing condition*, wherewith in all duty and obedience I ſeeme firmely charged vnto you, in like ſort to recognize and receiue me, who notwithſtanding I confeſſe many wayes heretofore, to haue erred, yet herein in no one point indifferent, reſt I rightly to be challenged. The expectation whereof hath made me preſume to the recommendation of theſe letters, attending therewith all the newes of your good conceipt, and happy returne of this bearer, From, &c. this, &c.

Dychologia.

TO this defence, we will for the more variety ſuppoſe a reply to be made by the Father, the reaſons whereof ſhall yet alſo conſiſt in the ſelfe ſame ſtate abſolute, yelding thereby a more ample demonſtration of the diuerſitie of conſtructions incident to thoſe places, and how by the forcible applications of their ſpeciall intendments, they are, or may be caried to diuers ſeuerall purpoſes. Inaſmuch, as like to their preſent vſe in this defence they haue bin ſuggeſted for confirmation and to the cleering of the ſonnes faultines, herein alſo by the ſame conueiance they ſhall be maintained by the confutation of all his former allegations, the matter whereof in ſort following may be conſidered.

A

A reply of the father confuting the allegations of the sonne and maintaining the causes of the former inuective alleadged.

YOur wiles (Sirra) and sophisticall expositions of your owne misdemeanors, with sundry confirmations therein vsed, whereby to driue me from the very suppose of that whereunto no one thing hath giuen more euident testimony, then the course and progression of your whole life, are either too newly forged, to reape at my hands any sound credite, or the metall so light, as carieth in the weight thereof very small substance, in my conceit to be beleeued. *Exordium.*

Well haue you applied your wits (no doubt) and to especiall good purposes haue your studies bin framed, that can so cunningly comment as you haue done vpon so bad a text, but withdraw your measure betimes, and cease this ouerweening, least by continuing your selfe in a fooles paradice, and where all things are naught, supposing nothing to be amisse, you do (as by your sundry deserts you haue sundry times endeuored to lose a father) so in the end frame a desperate meane to lose your selfe, when you may neuer be recouered. *Metaphora. Insinuatio. Allegoria.*

The shame you haue of your mischeife done, & guiltinesse of your owne conscience to come in my sight, together with a knowne mislike that you haue receiued from me, either to see or heare from you: you vse as a cloake to couer the long pretext you haue made in defece of your euils, you haue well shewed that paper beareth no other hue but his own, & the letters you imprint thereupon, carry but their proper colour. Though they falsifie a thousand actions, and bolster vp innumerable lies, it is not seene in their change, but in a shamefast browe of him that were not past shame, the least of all these would quickly be deciphered. Is it not inough you haue done badly touching your selfe, vnkindly demeaned your selfe towards your fathers friends, vnthriftily consumed your time in some one or other bad company, run at random euery way to your parents and your owne infamy, but that also in your behauiours, you will not onely dare to denie it, but that which is worse, in your writing seeke to defend it. *Allegoria. Parisos.*

It

It fitteth not that I ſhould vſe reaſoning, neither meane I to contend with your cautels, but for faſhions ſake, or (if ſo you liſt) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one queſtion. In all your ſmooth paſſage and flouriſh made of your company, their reputation, your ciuilitie, ſmall play, my allowance, and your conſtruction vpon the ſame, doth it not drawe to this end, that it was in an Inne, in a place filled with all vnthriftineſſe, in a dicing Chamber, in a ſpectacle for all companies? Doth not the very deliuerance of your owne fact condemne you, doth not the very ſequell of his entrance, looking on, and play (whom you tearme to be a baſe fellow) impugne you? Doth not your after quarrell and miſchiefe done oppoſe it ſelfe againſt you? What if all the information deliuered vnto me in particular were not true? Is not the ſubſtance true? *Nature* coueting recreation, is in him that will be modeſtly gouerned, to be meaſured as well by time and place, as by entertainement of companies, *Cuſtome* carrying with it ſelfe any ſecret inſimulation of euill, is not to be followed, *ciuility* is not *ciuility*, when it ſhall be repugnant to a right gouerned modeſtie: can that be agreeing to *law*, which in effect is diſcordant from any good order of law? Induce you my allowance, as a confirmed *ſentence* to your vaine opinions? Why, firrah, frequented I euer any ſuch play in Innes? Nay rather did I not euer miſlike it, alwayes ſpake againſt it and in euery action condemne it? Stood not my conceit that being in the beſt part it might be, though young men ſtood neuer ſo much on their light gaming, and little hinderance, it was rather an allurement and inurement to vnthriftines then a paſtime of any gentlenes when it was vſed in a Gentlemans houſe, which is by ſundry defences more tollerable, and not in an Inne, the very publike intertainer of all kindes of ſocieties.

Sinathriſmus.

Synonymia.

Erotema.

Oriſmus.

Metanoia.

At your departing from me, your iourney lay to S. you were to trauaile to my friends houſe. In reſpect of the time my reputation, your being, the place, and the company, I furniſhed you with money, knowing that there, and with ſuch perſons, and in their ſeuerall pleaſures you were to be conformed to companies: Hereof gaue I euer allowance, the like whereof haue I deemed meeteſt for the expence and ſociety of any Gentleman, thi-

Sinathriſidus.

ther

ther should you haue trauelled, so in the honest distribution of that allowed for your maintenance, you had both auoided the present mischiefe, alreadie incurred, and preuented occasions, whereby many times they are aduentured.

It is not enough, not to do euil, but we ought also to resist the occasions of euil, what recreation I pray you, after trauel is more natural then rest? Who more subiect to casualties, then they that hazard themselues to most companies? What *custome* better, then to vse our Inne for repose, the onely and sole intent whereunto it was prepared? Wherein is *ciuilitie* more commended then in honest gouernment? What more lawful for any mã then laudablie to beare himselfe? Your demeanour is tied to your owne behauiour, and not to anothers inclinations, your actions well disposed are not offensiue to what by others pleasures to bee continued: had you vsed the place as it serued for, who would haue been discontented? Once it appeareth that euill is come of it, brawlings arise, men are hurt, slanders ensue, and infamie doth guerdon it. *Sententia.* *Antithesis.* *Merismus.*

Touching the latter part of your Letter I say little, till I haue more deliberately of the circumstance considered. Some hoping more of that you will be, then I dare intend what you may bee, haue many waies in this action perswaded me. Where much hath been ouerpassed, it is reason that something at length doe beare shew to haue well deserued. Simplicitie in well doing, is farre more pleasing then a curious definition of well doing. When I find proofe of your amendment, I shall then wish to see you. Meane while, it shall behooue you to enter into your selfe, and more circumspectly to consider what most fittest beseemeth you, wherewith at this present my directions shall conclude. R. this, &c. *Peroratio.* *Sententia.*

An example of another Epistle Invective, pleasantly written against the humours and conditions of a vaine glorious person.

WEre the peeuishnes of my conceits correspondent to those vaine glorious humours of yours, I could before and sithence your exemplified discourse committed to my view, haue vpon occasion sufficient, deuise how and wherwith to haue *Exordium.*

preuented or answered your accustomed cauils. The first where-
Epanodus. of not hauing performed, so could I willingly also haue left the
latter vndone by determined speech to haue bin accomplished,
were it not that hauing prooued the arrogancie to bee in you,
wherewith vniustly you charge me, I might by ouerlong silence
giue head to your follies, and whilest by an outragious wel-li-
king of your selfe, you become ignorant of your owne mis-
Liptote. chiefes, you might vse a scope not necessarie thereby more far-
ther to abuse my sufferance, as heretofore you haue done a great
many others by their common negligence.

For auoiding whereof I haue (as my leisure would induce me)
Ironia. thought good to giue place to mine owne determination, and
to serue your humour so farre forth as to answere your letter, not
being stung, as you fondly and vainely imagine, with the ve-
nome thereof, nor galled with the opposed surmises of your mu-
nificence, wealth, credite, reputation, and I know not what be-
sides; all which I doe suppose either to be so scant, as no man can
substantially discerne them, or otherwise that you would neuer
so often as you doe, without a surfetting folly endeuour to ob-
trude them.

The policies you vse with me are nothing strange, which be-
cause they are now growne so stale, be euery way therefore the
Omiosis. lesse currant. How like vnto a shameleese woman, or some o-
ther base conceited creature, you appeare in your writing, let
but the matter of your Letter testifie, if because you haue both
manlie shape and countenance, you will admit neither of these
similitudes, you must be either a child, or a foole, and so weare a
Sarcasmus. bable, or take a horne booke at your girdle, and get you to
schoole againe.

You complaine that I haue done you iniurie, if I haue, why
Antipopho- then doe you not content your selfe to pursue the reuengement
ra. thereof, either with manlike or lawfull extremitie? Why take
Schesisono- you for a refuge these cankred foolish vpbraidings, womanish
maton. encountrings, vnseemely lyings and childish threatnings. If we
follow the rule you begin, we must straight waies bee children,
Ironia. and then I must wrangle why you stole away *Toms* bread and
butter, and you must threaten if I tel of that, you will then com-
plaine of me for eating vp the firmentie that was kept for the
childs

childs breakefast, or how I drunk vp my grandams ale and toste, or lick bread in the dripping pan, or some such like weightie causes. A soueraigne capacitie no doubt. Is this manner of dealing deriued I pray you from your Gentilitie, or had you it by education, or haue you won it with your wealth, or is it incident to your reputation? Be these your incounters? A braue canuisado, indeed, when to deface an honest mind, you haue shot out al the venome of twentie yeeres acquaintance that you haue stuffed together, and all not worth a butterflie, then to tell to those that accompanie you how brauely you haue touched mee, how with your learned enditing to so many read and shewed, you haue quencht me, how many waies behind my backe, if you were so ill disposed, you could kill me, and for default of other matter forsooth, how they laughed at me to whom I haue spoke somewhat against you, and how master B. found *Socrates* in my Letter, and sent to seeke out your well reputed sconce to expound it, not without the credit of your owne worship-soltie to admitted to the sight hereof: If I should for carrying this insight, not say you were a great Clearke, your grauitie, I know would condemne me, and it would bee thought in your deeper studies, that my senses did faile me. But alas sir, what is it that I would denie you? It is not I, well I wot that haue abilitie, or if I had, would presume so farre as to impugne you, what would you more sir; I am come to your bow, and acknowledge your credit, your worshipfull acquaintance, and all else you haue brought me to. But yet sir, after all these sporting deuises, he is but a Nidcote, and that wise men can tell you, that will glory so much in such fruitlesse follies.

Insultatio. *Meiosis.* *Merismus.* *Antiphrasis* *Prosonomasia.* *Meiosis.* *Charientismus.* *Epitropis.* *Asteismus.*

But say I tis your vaine glory? No, not so, it is but a Thrasonicall exercise. There be that affirme Gentility hath no deriuation, where is neither good nature, honesty, nor friendly condition, But what is that to you? A man may sit vnder a stall with credit, but to be laid on a stall, smelleth somewhat of beggership. Goe to, I warant him he is a proud fellow, and little of good manner knoweth, that so rudely will dare to speake of mastership.

Metanoia. *Antipophora.* *Sarcasmus.*

Yet now we be in, let vs goe to it by the weeke. In odde sooth I must tell you plainely, your occupations haue been too manifold to thriue by your honesty. But perchance the terme is

Apostrophe.

quaint, and you will say this matter of honesty is besides your
Charientis-mus. profession? Alack sir, though it be, you must pardon the writer, it was but a mistakee in his penning, by ill noting your pedegree.

Tush pedegree, pedegree here is nothing with you in hand but twitting with pedegree, Cockes fish? these proud fellowes that haue nothing to liue vpon to see how malapert they bee, if
Ironia. they had ability to take to as you haue, and wherewithall to beare vp their heads in the world as you do, such credit with honourable and worshipfull, who haue multiplied your praises for noted good parts, apparantly seene to bee in you. what would then become of their doings? Very true sir, but will not this bee
Asteismus. sufficient to giue scope to the name of gentleman? Faith sir, to be plaine with you, tis but as the wiser sort doe hold opinion.

For in our beliefe it is said, that a great deale better shew doth
Orismus. it make to giue but one certaine and true demonstration of a
Omoiteleton. gentleman then to yeeld twentie brauadoes, and neuer come
Brachiologia. neare the true meaning of them, rayling, lying, backbiting, slandring, facing, vaunting, contemning, cogging, menacing vpbraiding, taunting, and proudly defacing other mens actions, deserues, qualities, behauiours, and vertues, are in right reckoning, in very truth but slender partes of a Gentleman.

Paramologia. You will say, I am too farre bewitched to tell you of these
Asyndeton. things, you will raile at me, you will storme at me, you will not beleeue me: you will alleage I am too different herein from all
Meiosis. other opinions, your acquaintance doe like of you, praise you,
Allegoria. and magnifie you, very true indeed, but they are but a few, and such also as doe it, haue intent but to laugh at you, you are but the anuile whereout they hammer their pastimes, they vse you but as an instrument to bee pliable to their tunes. In this, as to
Omiosis. *Will Sommers* they yeeld to your rages, they sooth vp your passi-
Apostrophe. ons, and cokes vp your humors. But vnto me to whom such
Synonymia. fashions are loathsome, and in whose eares those base purposes
Epitheton. and surfetting demeanors of yours are most ridiculous and hate-
Epizeuxis. full, they are too to intolerable.

The Peacock when he spreadeth his taile, is glorious of his
Paradigma. beautie, but stooping downe to his feet, his feathers fal with the selfe sight immediatly. Would you but abase your eies vnto the lower part of your rising, you might then recognize your origi-

nall,

nall, and seeing the simple obiect whereout your prosperity hath been deriued, confesse that ten such glorious plumes as you studie to haue aduanced, without they were better qualified could scarse make shew beseeming the lowest part of all that belongeth to a Gentleman. *Periphrasis.*

For my part it is not the shew you beare, but the pride wherewith you are carried that despiteth me. The qualities you haue, and not the malice you vtter, that discontenteth mee: whether your opinion stand good or bad to mee, it is not that I account of, as being such a one whose censure to my knowledge, neuer stood in that degree to be reckoned of. Only doubting lest ouerswolne with your humors, you should consume in your follies, I haue written that I haue done, leauing the rest to your own correction, if at least you haue any wit at all whereby to amend them. *Epanodos. Hysteron-proteron. Allegoria.*

An example of another Epistle inuective, written in cause of great desert against two seuerall parties.

I Am sorie it falleth vnto my lot among matters more serious, that I must at this present incomber my pen, and inforce my labours, about so needlesse a purpose, as to decipher a knaue whom the world knoweth already by his colours, and a companion of his that will shortly giue proofe of his faculty by his fat spreading titles. And yet the time hath been, when by their shadowes I could set them both to view, and hauing cunningly deciphered them, could laugh at the portraiture, imagining that there were more heads to carpe at their villanies, then honest meaning to excuse their treacheries. *Exordium.*

It was not amisse said among the wise; that there can bee no friendship, but amongst the good, and yet is society so common amongst men, that there is not the arrantest varlet in the world but he wil find a companion. And why? because therin is a likelihood, which although it cãnot turne to friendship, yet growing *ex similitudine morum*, I find no reason but that a conjunction may be of knaues as wel as a separation of honest men somtimes. *Sententia.*

Leauing your yokefellow M. whom I esteeme so base a fellow as comming out of the very Cell it selfe of all villanies, smelleth *Paralepsis.*

so strongly of the stench thereof, that hee is not worthy to come within a mile of my paper, nor neare by a thousand yards vnto the worst part of my study, I wil speake two or three words vnto you master F. which are his aduocate, and as it seemeth his second selfe, nay rather incorporated in his bowels, and become maklenezed, yea rather M. himselfe, for hee hath taught you to handle his cause so cunningly, that he need not ioyne with you to lie for himselfe, for you will lie for both, and surely (not thinking you haue it by nature, *absit*) I iudge it rather the infection of him who hath so transmuted your disposition, that to boast, face, scold, and lie, and that without shame, credit, or honesty, you surpasse as I heare, why M. himselfe (of whō you are thought but the shadow) cannot goe beyond you. You haue deliuered forth in publike speeches, that I & my companions abused your client with a false lease, that we led him by degrees into a deceitful mariage, that I wil come with my hat in mine hand to craue your clients fauour, that you know me well, and thereupon demanded whether I was not once master L. his man, and being answered yea you paused & then said, belike you knew me then.

Sarcasmus. Remembring that you are become a M. (whom alwaies I note for a shameles lying knaue) I wonder the lesse at your impudency, marry if you were an honest Gentleman, that did rather stand vpon your credit, then vpon such base respects to get money, by bolstering whatsoeuer vilanie you care not, I would then say, *tota erras via*, but not shewing you such fauour, I must needs tel you in short conclusion (you lie) And so much the rather because in the deliuery thereof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.

And because the lie seemeth rather a word of course, then commonly of substance, without proofe added to manifest the certainty, I further affirme that I wil bring halfe a score, honester knowne then either you or your Client, to whom hee hath confessed the contrary himselfe, and made knowne the same most amplie vnto their owne vnderstanding, who by the iustifying thereof, will proue him a shameless lying knaue in his slanders, and you a prating foolish dolt in the rash deliuery of the same vpon so sleight a ground, to defame an honest man of more account then your selfe, and that without occasion. And because

you

you take vpon you to know mee ſo well, and are yet of opinion that I will ſtoope to your client, I muſt tell you therein your wiſdome greatly miſtaketh both my nature and condition for that I can neuer be ſo diſparaged in conceit, but that I could alwaies find an Aſſe by his braying, and ſcorne a raſcall though he were neuer ſo full of vaunting. *Charientiſmus.* *Allegoria.*

My dwelling with Maſter L. continued euermore with reputation and credit ſufficient euen to this preſent day, I deſire to be informed without pauſing, what you can ſay to impugne the ſame, and albeit I know a ſlanderous mouth neuer wanteth whereof to gather, yet taking me at that preſent ſtate, you ſhall find me ſuch in truth as all your malice ſhall neuer be able to diſgrace me.

You ſay I dare not walke abroad, that I cannot be ſeene at Weſtminſter as your Clyent is. It is indeed ſpoken like a Tinker and ſauouring ſomewhat of a Coblers ſtall, what betwixt choler and lying, your client and you haue taken order, to ſpeake nothing honeſtly. And I wonder not of it, for you haue not ſo much as a ſauour of honeſty about you. Vile malicious deuourers of men, doe you thinke it an eaſie thing, or matter of ſleight purpoſe, ſo villanouſlie to derogate a mans good name (then which to a generous mind nothing is more precious) or do you deeme al men of ſo baſe contempt as your ſelues, that they can willingly ſuffer all things to be benefited by any thing? And when you haue ſhamefully vttered your lies in place of audience, dare not for your breeches ſtand to the leaſt word of ſmalleſt moment, that you let fall out of your ouerflowing venemous mouthes, *Aſteiſmus.* *Emphaſis.* *Epitheton.*

But *de his taceo*, the beſt is, you are both well knowne, for the one of you, ſeeke all London for a cogging, brabling, boaſting, rayling ſhameleſſe, and lying knaue, M. is the man, and hee ſhall doe it, he ſeeking all the towne ouer for a facing Aduocate, one that could handle the matter like himſelfe, F. was the man. Yee are both well met together, continue your purpoſe, and ſee the end, for you meane ſo, nay you will doe it. *Apoiopeſis.* *Synachriſmus.*

I vſe not F. as he vſed me, to brabble, and to lie of him to ſtrangers: but hauing drawne his portraiture, I ſend the firſt counterfeite to himſelfe, that ſeeing it hee may ſhun his leaudneſſe, which yet lieth in ſecret, and if he continue, ſhal quickly be publiſhed,

lished, and that to his shame only.

I leaue you both as I found you, my paper and present matter for this time taking end. In apparant hast, hauing otherwise more weightie to imploy my selfe, this last of Februarie, &c.

Of Epistles Comminatorie. Chap. 6.

THis Inuectiue seemeth to haue bin ouer sharp in the matter, but not in manner for the occasions thereunto inducing might peraduenture merit that and greater. And howbeit both the termes and countenance are somewhat hard, yet is it in such cases very tolerable, when either the vilenesse of the action, or base demeanor of the partie doth require it. And in this point there is great Decorum principally to be obserued, to vse a bad person with termes correspondent to his behauiour and quality, as in any other laudable purpose to entertaine another party according to his calling or dignitie. And as this title of Inuectiue, and that of Exprobratorie before going, are neerely affianced together: so also is the next thereunto, which is called Comminatorie. The Etymologie or signification whereof, is by menaces to threaten. Insomuch as participating with a kind of Accusation for iniuries committed, it expostulateth not, nor reasoneth of any circumstance, obiection or qualitie, but protesting a due desert in the partie challenged, menaceth thereupon a speedy and answerable reuengement. This, of this title is the substance and propertie. And so will we proceede to the examples.

An example of an Epistle Comminatorie.

Exordium. MAster D. I see well by some experience had of your dealings, that you haue small regard of your honestly, or welfare, two things in mine opinion, whereof each one should be

Prolepsis. chatie. Your honestly, in respect that you keepe no promise. Your welfare, in that you neglect the opportunitie, for releasement of that, which in the end must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you

carrie

carrie of your owne good growne to bee slender, blame not o-
ther men that break with you vpon desert, nor mislike at al their *Antanacla-*
want of pitie, that haue no meane to pitie your selfe. For my *sis.*
part looke for it, and you shall surely find it, that I wil prosecute
all meanes possible to arrest you, and being so arrested, I will not
be moued with intreatie, prayer, or other submission to release
you, till you haue paied the whole debt, charges and penaltie.
And whereas you sent me word by my man, that you could not
accustome your selfe, with one that trusted you, to deale trea-
cherously, I answere againe, that if you make it so nice to bring
him forth to be arested for whom you are suretie: pay then the
debt your selfe, and satisfie me, and that speedily: for if you doe
not, I vow I will meete with you, and that very shortly, when to
your little content you shall perceiue that in so vsing me, you
haue dealt most vnaduisedly. Thinke of it as you list, and deale
with me accordingly: and so to your best consideration of your *Peroratio.*
owne safety I leaue you. This ninth of Iune, &c.

Another example Comminatorie containing a greater vehemencie in the deliuerie.

VNgracious ofspring of hellish brood, whom heauens per- *Exordium.*
mit for a plague, and the earth nourisheth as a peculiar *Periphrasis.*
mischiefe, monster of mankind, and deuourer of men, what may *Metaphora.*
I terme thee? With what ill sounding titles may I raise my selfe *Aporia.*
vpon thee? Thou scorne of the world, and not scorne, but worlds *Emphasis.*
foule disdaine, and enemie of al humane condition, shal thy vil- *Metanoia.*
lanies scape for euer vnpunished? Wil the earth yet support thee, *Exotema.*
the clouds shadow thee, or the aire breath on thee? What lawes *Ecphonesis.*
be these, if at least wise such may be termed lawes, wherevnto so *Aphorismus*
vile a wretch hath so many euasions? But shalt thou long liue to
become the vexation and griefe of men? No, for I protest, *Antipopho-*
though the Lawes doe faile thee, my selfe wil not ouerslip thee; *ra.*
I, I am he that will plague thee, thou shalt not scape me, I will be *Epizeuxis.*
reuenged of thee. Thinke not thy iniuries are so easie, that they *Asyndeton.*
are of all to be supported, for no sooner shall that patched withe- *Epitheton.*
red carkasse of thine send forth thy hatefull and abhorred looks *Periphrasis.*
into any publike shew but mine eies shall watch thee, and I will *Synecdoche.*

not

Pleonasmus. not leaue thee, till I haue prosequuted that which I haue intended towards thee, most vnworthy as thou art to breath amongst
Polyptoton. men, which are hated and become lothsome euen in the very bowels and thoughts of men. Triumph then in thy mischieses, and boast that thou hast vndone me, and a number of others,
Insinuatio. whom with farre lesse despight thou hast forced to bend vnto thee. And when by due desert I shall haue paied thee what I
Aposiopesis. promised thee, vaunt then (on Gods name) of thy winnings. For my part, but I will say no more, let the end trie all, liue wretchedlie, and die villanouslie, as thou hast deserued, whom heauens
Metaphora. henceforth do shun, & the world denieth longer to looke vpon.

Of Epistles deprecatorie.
Chap. 7.

THe menaces of this last Epistle you may well deeme to haue issued from a hot enraged Spirit: of which though the stile be vehement, yet vnto men alike humorous, the same may stand for a president. Such kind of inuentions and men affected with such estrãged passions, are as we see diuersly found, whereof I thought good to giue forth this example to bee considered, the waight neuertheless to be measured as in the others before to the person and matter occurrent. And now wil we to the last of all this state Iudiciall, which are the Epistles Deprecatorie. The title of these Epistles carrieth a name, accordant to the submissiue matter in them contained, for their efficacies are onely carried by entreatie, request of fauour, good opinion, allowance or pardon of any iniurie or offence conceiued or committed. In good natures it is a thing proper to weigh with themselues how much any waies they stand charged, whether by respect of person, duty, friendship or soueraignetie, accordingly thereupon to frame their speeches, or writings. Yet is not the matter hereof Supplicatorie, as growing by way of petition. But rather an honest and gentle submission to the good liking, estimate or friendly respect of such, vnto whom, or by whom we are either accused, tied, charged, or constrained, clearing, if it may bee, or honestly otherwise mittigating or auoi-

ding

ding what ſiniſterly, or vpon ſome intended conceit, may be drawne to be againſt vs, and of the vſe hereof to bee ſpoken let this now be ſufficient.

An example of an Epiſtle Deprecatory, where the partie is charged in good opinion.

WHen a Phiſiognomer by chance (hauing been famous in other places) came into the *forum* of *Athens*, hee declared by the view of diuers mens faces the diuerſitie of their conditions, whereupon (for the better triall of his Art) hee was demanded what (*Prima facie*) he thought of *Socrates*, he anſwered, by his countenance, to be a man of very euill condition. The people which knew the contrarie, growing thereby into great rage, were readie to driue him out of the *forum*. But *Socrates* comming foorth. Bee not angrie (quoth hee) for ſuch a one might I haue been, if by Philoſophie I had not corrected my manners. *Exordium.* *Hypotypoſis.*

By this might be inferred (right Worſhipfull) that at the firſt ſhew, it is not good to giue raſh iudgement of any man, for the Phiſiognomer being able to iudge what men might be, was not able to ſay iuſtly ſuch they are: In like manner, your worſhip hauing been led by miſreports, are able to ſay, thus it is ſpoken, but not ſo it is.

To my great griefe it is informed vnto me, that by the ſiniſter report of mine aduerſaries, you thinke hardlie of mee. And ſo much the rather haue I cauſe to be grieued, for that in the mouth of an ignorant perſon, I am not thereby iudged of, but by the ſentence and opinion of the wiſe, held a man badly demeaned, careleſſe, and ſuch a one as beareth ſmall reputation. *Narratio.*

Beleeue me ſir, and if it pleaſe you to take further notice of me, you ſhal find it true, that it is more euil vnto me to be adiudged looſe of a wiſe man, thē of a thouſand baſe perſons to be vterly condemned, for that the one ſpeaketh of skil, and the other of a bad conceit, the firſt wiſhing all men to be good, the other confeſſing no man to be ſufficient, that is not poſſeſſed with euil. *Epanodis.*

My aduerſaries haue brought many heauie informations vnto you, tending in outward ſhew to my great diſgrace, naming me

me as it pleaseth them, a man (as they thinke of themselues) indifferent for all purposes. But because I know you to bee wise, and thinke it a matter of no small account to be wel thought of at your hands: I am therfore the more carefull to cleare my selfe, and to beseech you, that you will hold for firme what I doe here set downe: assuring your selfe, that whatsoeuer my aduersaries report of me, I doe make account what speeches passe from me, and those that I deliuer vpon credit, I will performe with truth.

This then I say for answere generall, to whatsoeuer they can obiect, that if any part of that in substance they haue deliuered vnto you for certaine be true, I will loose the credite of a Gentleman, and be regarded as I repute them: and besides, will repay whatsoeuer is to me paid, and release what now I haue in suit against them.

Besides, pleaseth it your worship for my credit sake to haue the hearing of the cause, I will come face to face, and (though I know the one of them to haue a shameless countenance) of himselfe, yet let him bring what counsell he will with himselfe, if I ouerthrow not euery matter obiected, and proue my selfe an honest man, I will loose the debt and my credit too, which I account of aboue all debts. Haue not I then had great cause (hauing been as vnto you, so in diuers other places besides very vniustly railed at and defamed) to write vnto those persons, and inueigh against them for it? Behold my letter throughout, being well considered of, it shall be euident that I had great cause and that very manifold to doe it: for my part I know not what others deeme but touching my selfe, I had rather loose my life then my good name, then which vnto me nothing is of more regard and I tell you sir, if F. or a better man then he maketh no more reckoning, but to defame me without a cause, hee shall know and vnderstand that my credit is deare vnto me, and that to maintaine the contrary he shall find a hard reckoning.

I spend not my time in making of Lybels, but to write in reproofe of him that abuseth me, which I take so highlie in grieue, as namely, they should be so shameless to report that vnto your Worship which they cannot stand to, that I hold it a wretchednesse therein to bee silent, and a mischiefe for credit sake not to discouer a truth.

Beseeching

Beſeeching your worſhip of ſauour and credit to me and my rude lines, I humbly take my leaue, being alwaies ready to auouch what here I haue ſet downe, whereof not failing, I remaine *Epilogus.*

Your worſhips whenſoeuer to
be commanded.

An example of an Epiſtle Deprecatory, in cauſe of wrong ſuppoſed to be committed.

SIr, your Letters more troubleſome to my conceits, then ſauoring (as I am credibly led to think) of that your wonted moſt noble diſpoſition vnto me, I haue receiued. With what ſupportation and vnaccuſtomed griefe I haue retained them, I referre to any one (guiltleſſe accuſed and ſuſpended from ſo high fauours as formerly by your bounty hath been to me performed) ſimply to be coniectured. Long was it ere I could ſatisfie my ſelfe by any acceſſe that might bee to proffer my ſelfe or theſe humble Letters vnto you: Yet neuertheleſſe weighing how farre different theſe new occurrents were from thoſe your ancient fauors, I ſurmiſed with my ſelf that the inſtigation proceeded ſoly from others, hardly perchance bearing thoſe graces wherein I ſtood with you, and becomming thereupon my bitter enemies, the ſiniſter deuiſe whereof ſtood vpon mee wholly to ouerthrow or impugne. For which hauing no other or better meane at this inſtant, then theſe my ſubmiſſiue lines, I propoſe them vnto you, as ſolicitors of your former liking, confeſſing that if any waies I haue erred vnto you, as I wil not vtterly ſeclude my ſelf from any error, it was but as a young man, & rather by ignorance, then of malice any waies to be intended. And as touching any other obiection, let me but craue pardon to haue acceſſe vnto your preſence, and then iudge as you find me. Two waies are onely left; my accuſers to my face, or mine owne ſimplicitie to cleare mee. This is all I require, and ſo much I hope you will not denie mee. Wherewith reſting in the due acknowledgement of that your former bounty, I humbly ſurceaſe. This fifteenth of Nouember. *Exordium.* *Dicæologia.* *Sileptis.*

An

An Example of an Epiſtle Deprecatorie pleaſantly written to anſwer a former Letter.

THe long ſweating paines wherein your good ſelfe (my very good friend A.) haue lately trauelled with your weather beaten barke, to anſwer my Letters, mooueth me (how ſimply ſo euer) to reply a little to the ſame. Wherein, pardon firſt craued for ſo meane a wit, at a ſudaine, to take vpon it, to encounter ſo ſelected a ſtile, wherewith your youthfull yeeres are ſo repleniſhed, I goe to the matter. *Exordium.*

Touching the iar you make of my formoſt writing, and late inciting you to the tediouſneſſe of your ſtudying, which for the cauſes aleaged, your curteſie yet vouchſafeth to allow of, I, with ſo friendly a proſpect as may be to ſo reſpectiue a iudgement, do right curiouſly thanke you.

The compaſſe of your writing according to the meaſure it beareth being ſo much myſticall, as that the groſſenes of my wit cannot wil conceiue off, hauing drawne thereinto as it ſeemeth, the very quinteſſence of thoſe wel performed parts, that in your perſon are reſiant maketh me poſt of the anſwere, till by a more deepe conſideration I may better conforme me vnto it. Wherein I muſt confeſſe in very deed, that al that may within or without, ouer or vnder, or beſides maſter B. you haue to the vttermoſt ſtrained.

For the paines you haue taken, I muſt pray you pardon though I render you no profit. My forgetfulneſſe alſo in priſing the ſimple value I beare, with your worthineſſe, and many other beautified parts of your gentleneſſe you muſt alſo let ſlip, otherwiſe I am vndone with the griefe, and ſo I would ſir, your worſhip did take it.

Now as touching the forging complaint you thruſt in of your wants, I could hardly beleeue that in the action you beare you could ſo greatly be diſtreſſed. Neuertheleſſe, for the little time I haue been of your maſterſhips acquaintance, I haue vnderſtood of ſome that weare a veluet ſuite with as ſmall inheritance as your ſelfe, who haue vſed the matter as ſlenderly as may be, by any great credit to be accounted of.

Yet

Yet must you needs giue me leaue to be gone, the tide tarieth no man, but if you find your selfe in the lurch before I returne againe the best is, at my home comming you know where to find me. *Et sic valeas*, gentle friend *Topas*. *Epilogus.*

Of Epistles familiar.
Chap. 8.

With this pleasant direction I think meete at this present to conclude these last Letters Iudicial, and therewith also the very end of al our Letters speciall, so tearmed by me as aforesaid, and the speciall matters and conueyance to them seuerally appropriate. And now the next and last in turne, are those letters familiar, for the ordinarie causes and matters of handling in them like wise contained, so formerly named. Little informations neede here, more then the directions alreadie in the Chapters of the first Booke that haue been deliuered, for their stile and methode. Seeing the common matter in them vsually frequented challengeth no such districtnes in propertie or conueiance, as was required in the other, only they for order sake as the rest, are herein to be distinguished (the better to be found out and knowne by their parts) vnder their seueral titles. The first whereof appeareth to be Narratory and Nunciatorie, both alike in their vsage, consisting onely in aduertisements of affaires, from friend to friend, seruant to master, or generallie to speake from one person to another, the examples whereof according to the seuerall properties do plentifully ensue.

A Letter Nunciatorie from a sonne to his father or friends, touching his being in seruice.

MY humble dutie remembred, good father, vnto you and my mother: These are to aduertise you, that I am, I thank God, in good health. As touching my placing here with my master, I doe like very well of the trade, but I do not thinke the seruice fit for me, as well for that it seemeth, that more for the money that shall be giuen with me, then for any desire to my good, he

he is willing to haue me. Beſides, for ought that I can learne, my maſter is very backward in the world, ſo that what mind ſoeuer you carrie to my placing here, I doubt it will turne to very ſmall purpoſe. Neuertheleſſe, as my dutie is, I doe gladly ſubmit my ſelfe to your pleaſure, and am willing as becommeth me, to doe in all things according to your will. And euen ſo with my heartie commendations to my Vncle and Aunt with my brothers and ſiſters, I leaue further to trouble you: deſirous, if it may ſeeme good vnto you, that I may verie ſhortly ſee you. From L. this thirteenth of Februarie, &c.

A Letter Nunciatorie in another ſort of the ſelfe-ſame matter.

GOod Father, hauing the oportunitie of this bearer, I thought good to certifie you of my preſent being, giuing you to vnderſtand that I am, I thanke God and you, in good health, and very wel placed here in London, where I am in hope to continue my here being to ſome profitable purpoſe. My maſter vſeth me in good ſort, and I lacke nothing that appertaineth vnto ſuch a one as my ſelfe. I truſt you ſhall haue ioy of me, and ere a few yeeres paſſed, I doubt not but ſo to behaue my ſelfe, that I ſhall well deſerue this good liking that alreadie I haue of my Maſter, and further credit alſo at his hands, and imploiment about his buſineſſe. I hope that you and my mother, and all our friends in the Countrey are in good health. I pray you that you will write vnto my Maſter as occaſion ſerueth, and thanke him for his good vſage: and if you can to remember him with ſome conuenient token from the Countrey. Thus deſiring your daily bleſſings, and remembring my humble dutie to you and my mother, I take leaue, From L. this of, &c.

Theſe preſidents as they are here vſed, may be applied to any the like purpoſe, of what qualitie ſoeuer the ſeruant be, or the ſeruice, whence the ſame is deliuered, there needs but change of names, and contrary applications, according to the being of the parties to be vſed, and this only ſeeme to be obſerued and continued. And ſo will we now to the other examples.

An

An Epiſtle Narratorie containing aduertiſements from one friend to another.

MY good N. you ſhall vnderſtand by this bearer what ſpeeches I haue had in your behalfe, with Maſter R. F. whom to tell you truth, I found at the firſt time very ſtrange, but after we had a while debated of the cauſe, and that I had enformed vnto him all thoſe reaſons, which ſtood both for your benefit and his owne ſatisfaction, he was very well contented. You haue much to thank this Gentleman, who omitted no part of a friend to deliuer in your abſence what he ſaw meeteſt to the purpoſe, and that in ſooth with ſo deliberate and ſound reſolution, as my ſelfe for your ſake muſt needs alſo thinke the better of him. I do referre the circumſtance to both your leiſures to be debated on. And as touching that you willed me to deale for, with your Vncle, it is, I ſee, to very little profit, for that his ſuſpicious humours are ſuch, as will not with any reaſon whatſoeuer be diuerted. I could tell you a Hiſtorie of that matter, but I leaue al to our next meeting. My brother S. deſired mee heartily to commend him vnto you, and ſo did your old ſeruant D. You ſhall by the next Carrier either heare further of me, or elſe very ſhortly thereupon you may expect to ſee me. And euen ſo with my heartieſt commendations till then I bid you fare well. S. this fifteenth of Auguſt, &c.

A Letter of aduertiſement from a ſonne to his father.

MY humble dutie remembred good father vnto you, and my mother. It may pleaſe you to vnderſtand, that vpon the receit of your Letters ſent me by P. your man, I haue done your commandement. And whereas you expected an anſwere by the carrier, for that P. went forward Weſtwards in his iourney, I could not till this preſent write vnto you to any effect. I haue receiued of Maſter N. the twentie pounds which ſhould haue been paied at Eaſter laſt, and for the continuation of my here being, I thinke it would turne you to ſome profit, ſo be it I may be furniſhed accordingly. Wools are as yet at high rate,

but I thinke shortly they will fall, wherefore I haue not yet thought meete to lay out any money about them. The next weeke you shall receiue by C. the Carrier fortie pounds. And if it please you then to returne by him those parcels of wares that I last wrote vnto you of, they will come now in very good time, respecting that the Faire at F. is nigh, and for ought I yet perceiue, they are like to bee well sold there. This is all I haue to write vnto you at this present, saiuing my heartie desire of your health, and likewise of my mother, with all my brothers and sisters. It is here said, G. hath very leaudly demeaned himselfe in his masters businesse, whereby master L. is like to bee much indangered. Praying your daily blessings vnto me, I humbly recommend you to the Almightie. From B. this thirtie of May.

ACcordant vnto this last Letter may any seruant frame himselfe to aduertise his master of his affaires, altering only the names of directions, and the matter as occasion serueth. Neuertheless forsomuch in causes of other accidents beyond the seas, both masters haue occasion to write vnto their seruants or factors, and likewise the seruant or factor to answere them againe, whereof perchance some examples in this methode might also be sought for. As neere as my little gueste in those causes will serue me, I will set you downe some directions. Noting by the way that the infinit number of all occurrents are not herein to be satisfied, though to as many as bee needfull, examples are intended to be giuen. Onely the learner must consider, that the true and proper intendment hereof, is but for an orderly conueiance of euery action to bee prescribed, whereout one direction picked, must and may well serue for a number in that or the like degree, vpon other occasions to be suted. Neuertheles, that as well in this, as the former booke, we haue omitted no trauell for the ease and better instruction of the studious to giue vnto them, of euery common or needfull matter, as many seuerall directions, as that the leading along of the same herein, may be well iudged to be most plentifull. According whereunto, of these two last recited parts, wee will now sort you out some particular examples, of the first whereof from the master to the seruant, you shall expect hereafter vn-

der

der the title Mandatorie, and of the ſecond this example enſuing may be a preſident.

A Letter from a ſeruant or factor to his maſter.

SIr, my humble dutie remembred vnto you, and my good Miſtreſſe, you may pleaſe to vnderſtand that I haue laden for your account in the good ſhip called the R. of B. according to your remembrance ſent vnto mee for the ſame, by maſter. S. T. ſeuen Buts of Sack, which coſt the firſt pennie ſeuenteene Duckats the But: marked with your accuſtomed marke in the margent. Moreouer, fiue Roues of Cochinelie, very excellent good, and of fine colour, which coſt after Duckats the Kintall. All which I hope by Gods grace ſhall ſafely come vnto your hands, I ſend you alſo herein incloſed your bill of lading: I wrote formerly vnto you for certaine commodities out of England by maſter D. L. who came alongſt in the Fleete of L. and is as I vnderſtand, ſafely arriued from *Lyons* againe. Here is at this preſent ſmall newes worth the writing vnto you, wherefore praying Almightie God for the health and proſperitie of you and al yours, I humbly take my leaue. From L. this of, &c.

Your faithfull and readie ſeruant at commaund.

Of Epiſtles Remuneratorie.
Chap. 9.

IN the writing of this laſt Letter, there was ſhewed me by the Printer, a booke called the Marchants Auiſo, helping, & in mine opinion moſt fully and amply ſufficing to this inſtruction. And for as much as the conueiance of theſe letters, be rather matters priuate to Merchants aduenturers, then reſting in publike for any other vſes, I haue determined herein for that ſort, vnder this Narratory or Nunciatory title to lay downe my limits, referring the deſirous of further direction, vnto the writer of that booke, whoſe labour for that purpoſe, not without his ſpeciall deſert, cannot bee by me or

any other to such end better furnished or deliuered, his learnes being most currant to those kind of dealings, and his methode also best answering vnto the true passages thereof. For which in supplement of the residue of the required examples yet vnfitted to this my Secretorie, I will proceed vnto the next title of these familiar letters, which appeare to bee Remuneratorie. This title serueth to a Remuneration or thankfull acknowledgement of benefits receiued, and to such end is by the examples thereof to be imployed, And in so much as vnto euerie one well conditioned or of good and liberall education, it is a thing pertinent, not to omit the respect of euery benefit without some thankfull consideration, it shall behooue that according to the estate or quality of the party, from whom we receiue the same, we do frame our letters of thanks, which to our betters, equals and inferiours are in sundrie sorts to bee deliuered, and according to the dignitie and worthinesse of euery one, excelling or going before vs, are euer to be measured, and with the more or lesse submissiue and humble acknowledgement is alike to bee carried. Neuertheless, that according to the efficacie of speech in each of them deliuered, the greatnesse and weightie respect of euery good turne, is by the considerate and respectiue regard thereof the more amplie to be perceiued.

An example of an Epistle Remuneratorie from an inferiour, to one farre his better in reputation and calling.

TO recognize (Sir) in multitude of words, how much charged I stand vnto your bounteous and euer curteous regard towards me, were vnto your wisdome I know but friuolous, who better respecteth the inward seruice intended of any one, (wherof I humbly beseech you on my part to stand assured) then an outward behauiour, the validitie whereof may many whiles be doubted.

Yet neuertheless, in that the thoughts of men are onely in word or action to be deciphered, let it I beseech you stand with your good fauour, that I may by these few lines confesse my selfe bound vnto you. And for the residue, when it shall seeme good

good vnto your Worſhip to command me, I will not haue life or abilitie that ſhall not be yours in all that may pleaſe you to vſe me.

A Letter Remuneratorie from a Gentlewoman of good ſort to a noble man her kinſman.

MY good L. how much I am bound vnto your L. for multitude of fauours, and eſpecially that it pleaſed you to think ſo well of me, as to write your fauourable letters in my behalfe I can by no other waies expreſſe, then to continue your L. moſt humbly affectionate poore kinſwoman, and will for euer acknowledge it as of your great goodneſſe, beyond any merit of mine owne. And as my bounden duty is, no day ſhall paſſe mee that I will not pray to God for your L. health and proſperitie, and the redoubling of your daies. Beſeeching your L. to excuſe this my boldneſſe, and to pardon me that in perſon I cannot do my humble duty, but by writing, my Ladie making ſuch haſte away, as ſo much time will not bee permitted me. I moſt humbly therefore take my leaue of your L. From S. this 11. of Nouember.

A Lettr Remuneratorie from one friend to another.

GOod M. D. my breach of promiſe in not hauing viſited you with deſerued requitall, ſithence my departure, may breed ſuſpicion and doubt of ingratefulneſſe, but I hope, and by hope preſume, that of your owne good diſpoſition towards all your acquaintance, you wil yeeld vnto an approued triall before you condemne. For my part, if I ſhould not owe vnto you all honeſt mind and fidelitie, I ſhould much contrary your great courteſie, and deſeruedly incur the ſhame of ingratitude. You know that hauing ſwaied, as I haue done, out of the limits of a comptroled rule, and diſpleaſed ſo much thereby as my caſe hath bewraied vnto you, thoſe whom by nature and dutie I ought to be awed vnto, it is reaſon that by a more diſtrict obſeruance I make a-

mends for the residue. My father it seemeth though not yet by me, hath otherwise vnderstood how much I stand yoked vnto you, and thinketh himselfe for all his sons vnthriftinesse somewhat therein to be tied vnto you. His meaning is one of these daies to entreat your paines hitherwards. But how euer deserts be noted, or care by nature doth bind, assure your selfe whilest life leadeth along this earthly course, I am & will be alwaies most vnfainedly yours. To whom, and your good bedfellow, I most heartily and often commend me. From B. this of, &c.

A letter remuneratorie from a Better to his Inferiour.

T. F. I haue vnderstood by my seruant B. how much I am beholding vnto you for your paines taken in my behalfe, about such busines as I sent him, for which I not only thanke you for the present, but will remaine your willing friend to requite you in any thing that I may. It was told me you had occasion to trauell this way very shortly, I pray you if you do, let me see you. And looke you faile not to vse me as your good friend, if at any time you fortune to haue neede of me. Wherein doubt you not but you shall find my readinesse as great as your forwardnesse hath been alreadie in my businesse. And so doe bid you heartilie farewell. From T. this of, &c.

Your louing friend, &c.

Of Epistles Iocatorie.
Chap. 10.

THus haue we deliuered vnto you of euery of these sutes their seuerall examples, wherein you must note, that if you write to your better a letter Remuneratory, you may not promise vnto him your gratefulnes with the very word of requitall, but rather by the proffer of seruice or other affectionate meaning in you, to the answering of such curtesies as haue been receiued. And

And next hereunto will we paſſe vnto the title Locatory. The letters of this ſute are ſuch as of ſome pleaſant conceipted vain, do proceed from one familiar friend or acquaintance to another rather of ſome ſporting deuiſe then of any important matter. The vſe is common among pleaſant heades and rather ſuted forth according to their preſent vaines, then vpon any preſcribed order. Such whereof is at the end of our Epiſtles Commendatory, and one other vnder the title Conſolatorie mentioned in the former of theſe bookes, and likewiſe a third vnder the title Deprecatory, written in this laſt part of letters, and alike wherevnto was once written by my ſelfe, and three or foure other of a merry acquaintance, to a Parſon being our familiar, and one of good nature and diſpoſition in the country, wherein each one wrote a line of ſeuerall hand, and as occaſion fell out, inſerted his ſporting deuiſes, with many odde quips & merriments, wher with the good parſon thought himſelfe greatly wronged, till he knew from whence it came. But in ſo much as to an inuention onely naturally to be expected, no method can be well preſcribed, I leaue the Epiſtles of this ſort to the diſcretion of the writer, as his fantaſie ſerueth to be purſued. And goe to the next, which are called Gratulatory. For as the one is a pleaſant, merry and ſporting vaine, ſo is this a kind of reioycing, but in a more modeſt and curteous manner, ouer the good healths, fortune, or other good parts or preferments, of our friends, kindred, or acquaintance, whoſe examples to their proper purpoſes are now next to be deliuered.

An Epiſtle Gratulatory from one friend to another.

SIr, I was very ſory to vnderſtand by the common report of our neighbours of your great ſickneſs, as of ſuch a one whom our country ſhould miſſe, and I promiſe you as much as any poore wel willer of yours, I greiued thereat, but being certainly againe aſſured of your good recouery, I praiſe God in my thought for the ſame, and do reioyce it hath pleaſed his goodnes to bring you to your former ſtrength. Wherof hauing no better nor more apparant token at this preſent, then my hearty well wiſhing, I thought it parcell of an honeſt purpoſe to ſignifie the ſame

vnto you by writing, eſpecially hauing thereunto ſo good and fit opportunitie, as this bearer, whom entirely I know to loue and regard you. And euen ſo with my heartie commendations to your ſelfe, and my good Coſen your wife, I heartily bid you farwell. From B. this of &c.

A Letter Gratulatorie from a wife to her husband.

GOod husband, I am glad that you haue at the laſt remembered your ſelfe by this bearer, to write vnto me, who haue thought it very long to heare from you. I doe greatly reioyce of the good and proſperous ſucceſſe of your iourney, and chiefly that you haue endured your trauell ſo well, being in ſo good plight and ſtrength of bodie, as I vnderſtand you are by your Letter. We are much beholding vnto our good friends in the Countrie, that haue giuen you ſo great and good entertainement. And I heartily pray you to commend me vnto them. Your buſineſſe here at London goeth well, thanks be to God, and we haue no want of any thing but your preſence, which if you would once haſten hitherward, it were a comfort vnto vs all to ſee you, hauing been as me ſeemeth very long abſent. But maſter C. and his friends where you are, vſeth you ſo kindly, that I thinke you cannot well tell how to wind your ſelfe out from your good companie. Yet good husband remember that at the laſt you muſt come home, and the ſooner the better. I referre all to your good diſcretion, and ſo commend me moſt heartily vnto you. From L. this of, &c.

A Letter Gratulatorie from one to his kinſman ſeruing in London.

GOod Coſen, I am glad to heare of your good preferment in London, and that, as I heare by your father and mother, you are ſo well placed there, and with ſo good a Maſter. It is no little comfort vnto me to vnderſtand, that you do ſo reſolutely, and with ſo good a mind diſpoſe your ſelfe to your buſineſſe, which I gladly wiſh you would continue. You muſt now remember that your friends with great charge, care and induſtery haue

haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they ſhould haue ioy and comfort of you in your elder yeares. For which as you haue now bequeathed your ſelfe to this place of ſeruice, ſo muſt you for any feare of hard vſage, bitterneſſe of ſpeech, or other miſlike of taunts or rebukes, make account to endure and continue. It may bee, being yet vnacquainted with the cuſtomes and vſages of London, you doe now at the beginning thinke well of that, which hereafter may turne to a diſcontentment: but good Coſen, ſo be it you haue no want of things needfull and neceſſarie, frame your ſelfe to forbeare all other croſſe matters whatſoeuer, and giue you wholly on Gods name, to the benefit of your ſeruice. You ſhall want therein no helpe, furtherance, or incouragement on mine and your friends behalfe, who reioycing in that already to ſee you ſo well behaued, do daily pray to God to proſper and bleſſe you. And thus with my heartie commendations I bid you farewell. B. this of, &c.

Your Vnkle careſull of your well doing, T. B.

Of Epiſtles Obiurgatorie.
Chap. 11.

These three examples may be ſufficient to ſerue to any matter of this title: ſeeing in either of them is required but an alteration of the cauſe whereupon wee frame our Letter to reioyce vpon: the forme of conueyance is all one. For which we will hence proceed to the next in courſe being Obiurgatorie, or a rebuking of the ſil vſages, demeanors or parts of any one. It sauoreth ſomewhat of the Monitory & Reprehenſorie kinds before going, but in a different maner: for that the efficacy of thoſe Epiſtles do beare force in matters publike or notorious, and theſe in vſages priuate and of leſſe importance. The order whereof by the examples following may be the better perceiued.

A letter obiurgatorie from a maſter to his ſeruant.

AMong ſome other cauſes that lately haue been aduertized vnto mee from my good and louing friends, it is made knowne

knowne vnto me, that you in my abſence, as well towards your Miſtreſſe whom in my place I haue appointed ouer you, as among others your fellow ſeruants, do take much vpon you. You runne and goe at your pleaſure, wade into vnſeemely courſes, and giue your ſelfe vnto ſome other matters, neither fitting the truſt on you repoſed, nor anſwering vnto my ſeruice. The newes hereof, you muſt thinke pleaſeth me not very well, neither can I with patience digeſt, that a companion of your being, to whom by my ſole fauour I haue giuen place of direction in my houſe, ſhould be ſo imperious ouer my wife and her due command in mine abſence. Your wide wandring and common haunts at your liking, cannot by all coniecture be vnto mine eſtate profitable. Wherefore in ſignification that I am nothing well pleaſed with theſe ſo lauiſh demeanors, if by the next report I heare not that they are better amended, you are ſhortly thereupon likely enough to finde how ill contenting they be vnto my humours: with which priuate rebuke, if priuatelie ſo it may be conſidered, being at this preſent reſolued to conclde, I attend the redreſſe of theſe euils and ſo giue my ſelfe to my further trauels. From B. this of &c.

Your maſter to requite as you deſerue.

Of Epiſtles Mandatorie.
Chap. 12.

THe force of theſe Epiſtles, mingled, as I ſaid before, with the other Titles in the laſt Chapter declared, may for further matter or other occaſions therein required draw the plenty of their examples from thoſe reprehenſorie and Comminatorie, kindes already ſpecified, this, for any other like direction being thereunto for this place ſufficient. And now the laſt of theſe familiar titles enſueth, which is called Mandatorie. Theſe Letters haue their titles of ſuch directions, matters in charge, or other inſtructions, as by writing from one perſon to another are deliuered, and are the moſt ordinary in vſage of all other letters that are amongſt vs frequented. The conuetance whereof in theſe following Examples ſhall be tendered.

A Letter mandatory from a maſter to his ſeruant factor, being beyond the ſeas.

MY hearty deſire of your good ſucceſſe and wel-fare intended, which I hope God will bleſſe, I marueil that I haue receiued no Letters from you ſince the fourth of March laſt. I hope you doe neuertheleſſe continue your good care and truſt in mine affaires, whereof I nothing doubt, I wrote by maſter N. in the good ſhippe called the P. of London vnto you, which wil ſhortly by Gods grace arriue at B. and is bound for L. vnto my coſen T. R. for all your neceſſities to giue you aid as well in counſell as money: howbeit I hope you haue no great want of either, conſidering thoſe truſtie friends I haue remaining where you are, and your owne allowed diligence which formerlie I haue proued. I doe now ſend you by a bill of lading in the good ſhippe called the S. of D. thoſe commodities you laſt wrote vnto me of, viz. one packe of very fine broad cloathes, and twentie Tuns of Lead: the broad cloathes ſtand me with all charges in ſixteene pound a cloath. I hope you will haue regard to the ſelling of theſe commodities to my beſt aduantage, wherin I pray you do your beſt endeuour as the market ſerueth. And for the money ariſing thereof, I would haue you to emploie on theſe commodities there, which are here moſt vendible, whereof I principally wrote vnto you in my laſt letters, which I doubt not but by this time you haue receiued. Otherwiſe I would haue you to conferre with my coſen T. R. there abouts. And thus deſiring Almightie God to bleſſe and proſper you, whom I deſire you in all your actions and dealings to remember, I bid you heartily farewell. L. this laſt of May.

Your maſter willing in all things to requite your ſeruices, &c.

Another Letter Mandatory from a master to his seruant.

ALbeit I haue many occasions to write vnto you by this bearer, which time will ot suffer me to doe: Neuertheleſſe ſuch as are moſt needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to be ſent vnto you from thence by the carier of C. and therof did then write vnto you at large in a Letter, and ſent incloſed in that letter a bil of the parcels. Now hauing ſithence conſidered with my ſelfe of the matter, my deſire is that you doe not tranſporte them as I was determined, but let them reſt vntill my home comming, for that there is a ſhip ſhortly going for B. of M. Alderman H. with whom I am determined to ioyne in the whole freight, and meane by Gods grace therein to paſſe both thoſe and ſome other commodities. About Thurſday next, there is one T. B. appoint by my coſen L. P. to come vnto you for fiftie pound, if hee doe come let him haue the money, and take his note for the receipt, and this ſhal be your warrant. I would haue you to look to the waters ſide if the wind continue Southward, for it now ſerueth well, and I doubt not but to heare from Lisbon, for gladly would I vnderſtand of our ſhipping, and of ſuch letters as ſhall be ſent I wiſh you to take notice, and if I returne not before, vſe circumſpection I pray you to prouide for their returne accordingly. The haſte of this bearer will not ſuffer me to write more, only looke to my buſines, haue care of the truſt in you repoſed, and commend mee to your miſtriſſe, tell her I will haſten homewards, as faſt as I can. And ſo to God I commit you. R. this of, &c.

Your louing maſter, &c.

A Letter Mandatorie from a man to his wife.

GOod wife conſidering my haſty departure from you and my children, my hope is that you will haue that louing and reſpectiue care towards them and your familie, that appertaineth,

taineth. I haue left many things raw by reason of the suddennesse of my iourney which standeth vpon your good regard to be ordered, as namely the charge of my seruants, and disposition of some other affaires and businesse. You shall now shew your selfe a carefull and discreete wife, if in mine absence, you will a little take vpon you to bee in my place. Regard and consider with your selfe, that seruants are negligent and careleſſe, and if the master forget his owne profit, they are as readie as others to share with his gaines. Your painefull attendance to ouer-looke them, shal straine their labors to my vsing, your desire to see into them, shall worke their vsage to my well seruing. You must now a little while forget neighbourhood, and walking for company, considering the old prouerb: That when the Cat is away, the mouse will goe play: If master and dame haue both continued absence, seruants fall a wasting, and do what they list. You know good wife, I haue now taken a great charge of late vpon mee, which with some carefull looking to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I do of my profit. For we are yoke-fellowes you know, and the charge is equall betwixt vs to bee borne and supported. If as louing mates and companions wee draw forth togethers, we doubtlesse shal by Gods blessed goodnesse see the fruits of our labours. Our children shall participate with vs of our trauels, and God shal prosper our endeuours. And howbeit good wife, I haue alwaies found you such, as of whose care to my well doing I need haue no doubt, yet if by the importance of my charge I be driuen thus much to write vnto you, thinke that in great trust of your modesty, respect of your loue, and zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in mind what youth by too much sufferance and neglect of liberty may be inclined to. This is all I would, and so much I hope as you gladly will yeeld vnto. Commend me many times to your selfe, and likewise to all our friends. From R. this third of May, &c.

Your assured louing husband, &c.

Alex-

A Letter Mandatory from one friend to another.

MY heartie commendations remembred vnto you, good maſter R. Theſe are to certifie you that I haue preſumed ſo much on your friendſhip, as to put ouer certaine cauſes of mine in your name, for ſo much as for many reſpects I find my ſelfe too farre inſufficient to deale with the parties. I muſt therefore deſire you to receiue ſome inſtructions which I haue herewith ſent you by this bearer, and therein to vſe ſuch needfull furtherance as in like caſes of friendſhip you may command at my hands. I pray you alſo that you will take ſo much more further paines for me, as at conuenient leiſure to walke towards S. and there to conferre with my brother P. and vpon ſight and hearing of ſuch matter as by him ſhall be ſhewed and ſet forth vnto you, to deale accordingly. Thus with my earneſt deſire to ſee you here at L. where you ſhall moſt heartily find your ſelfe welcome, I take leaue this of, &c.

Yon very loning friend, &c.

THus haue I led along, as you ſee, this promiſed Methode by variety of directions and examples, fitting to euery purpoſe I hope to the pleaſing and content of al the indifferent readers: and here as a limit ſufficient to that determined labour, doe I lay downe my reſt. If any faults happen, as no doubt there will (for what from fault may be frée) let the learned I beſéech them winke at it, the courteous ouerpaſſe it, and the conſiderate and well practiſed in ſuch like trauels fauour me in it, ſéeing my endeuour therein was done for the beſt. And ſo doe I conclude my Methode.

FINIS.

A DECLARATION OF ALL SVCH TROPES AND FIGVRES OR SCHEMES AS for excellencie and ornament in writing, are especiallie vsed in this Methode.

COLLECTED AND EXPLAINED together, according to their applications, vsages, and properties.

By *Angel Day*.



LONDON
Imprinted by FELIX KYNGSTON for *William Welby*, and are to bee sold at his shop in Pauls Church-yard at the signe of the Swan. 1614.

TO THE COVRTEOVS READER.

AS in the two bookes before going (gentle Reader) my mind and purpose was to set forth vnto the learner, how much the phraze of our daily speech by well ordering and deliuerie is graced with figures and other ornaments of Art, and to such end and purpose, haue I in the margent of euery Epistle, directly against the places where they are vsed, quoted them to be seene: I haue now for better supplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my selfe, that vnto such as are vnexperienced in their particular applications, they shall bee but of very slender moment in their quotations without also they may bee instructed by example, how, where and in what termes, words or cariage, they are vsed, and wherein, and by what conueyance their efficacies are explaned. For which cause, these briefe instructions following, containing, as in the title before going, a demonstration of their true and seuerall qualities, properties and natures, are to such end deliuered: whereiu my purpose is to omit nothing, which in my poore opinion may seeme vnto this deuised Methode any waies furthering. And howbeit my selfe in the writing of these collections, doe well consider the want I haue of other perfections, whereby to ornifie the matter hereof, with examples correspondent, yet shall it by such meanes appeare vnto all fauourers of science, what will and desire I haue to deserue with the best, confessing (as by due proofe I haue found) no speech to be accounted valuable or of weight, that is not graced with these parts. Thus hauing at large expostulated my true meaning herein, I commit the rest to your courteous censures, and my selfe to your good opinions.

Yours, A.D.

OF FIGVRES, TROPES, and Schemes.

A Figure is a certaine meane whereby from a ſimple and ordinary kinde of ſpeaking, we growe into a more cunning and excellent deliuery.

A Figure is diuided into *Trope* and *Scheme*.

A Trope is as much to ſay, as a variation of a word or ſentence from the proper and apt ſignification, vnto another nére vnto the ſame, ſometimes for pleaſure, and other while for ornament ſake, and there are tropes of words, and tropes of ſentences.

A Scheme is a certaine new kind of forme of writing and ſpeaking, and for the excellency thereof is called the ornament, light and colours of Rhetoricall ſpeech.

Betwéene a Trope and a Scheme the difference is, that the Trope changeth the ſignification, as in theſe words Generation of Vipers, meaning thereby homicides of their owne iſſue or anteceſſors, as the Viper deuoureth her owne bréede. The Scheme hath no change of ſignification, but retaineth the erpreſſe meaning, as Can ſo great anger be in heauenly mindes? written of *Iuno* in the Æneidos of *Virgill*, whereas anger is indéede onely a humane paſſion, yet without alteration is there allotted vnto the heauenly Gods. And of ſome there is helde in them ſmall difference, in ſo much as oftentimes they runne into one anothers meaning.

The *Tropes* of words are

Metaphora, which is, when a word from the proper or right ſignification is tranſferred to another nére vnto the

meaning, as to say: We see well, when we meane we vnderstand well, or to call them eaters or deuourers of men and houses, who vndoe the poore, or extort from their goods or liuings: or to say a homely or rude speaker doth bray, which to doe belongeth to an Asse, or to attribute vnto things the properties they haue not, as if we should say, the ground wanting wet, doth thirst for raine, or fruits in their growth do labour, or corne by the stately length and waighty eare it carrieth, to be proud, or by Emphasis, that by desire men are enflamed, by anger kindled, fallen by errour: And lastly, in praise of mans offspring, as to say the beauty of his flocke, or to call the place of renowne, the well or seate of glory, also to say, the showers of speech, flouds of eloquence, only for ornament in writing, without any other proper affinity, attribution or likelihode.

Synecdoche, when by one particular we vnderstand a number, as to say, the braue English was conquerour, as much to say, as Englishmen were victours, or when by a part we vnderstand the whole, as to say, a blade for a sword, a Hal for a house, or when by one thing we vnderstand another, as to say, the highest fall for the deepest fall, the toppe for the bottome, Neptunes reigne for the Sea: or when we put the matter whereof a thing is made, for the thing it selfe: as to say: the lofty Pine did scowre the Seas, for the shippe made of the Pine tree, or thus: With flashing Iron furious on his foes, he rusht amaine, &c for with flashing sword: Like wise he put spurres to his horse, for he ranne his horse. They haue liued, that is, they are dead, they flourish, for they are rich, braue or happy.

Metonymia, or *transnominatio*, the putting of one name for another, as the inuenter, for the thing inuented, so do we call corne by the name of Ceres, we put Bacchus for wine, Venus for lust, Vulcane for fire, Neptune for the sea, Mars for warre like wise the continent, for that which is contained, as if we should say, acceptable to the heauens, meaning to him that dwelleth in the heauens, a happy soyle, meaning happy people, in the soyle, he drunke vp the whole cup before him, for the wine in the cup before him. In like maner when the cause efficient is vnderstood by the effect, as when we say, Pale death, sorowfull dread, headlong rage, careless wine, vnshamefast night: wherin is shewed,

that

that dread causeth sorrow, death paleness, wine carelesnes, and so of the rest. Further, when by her that holdes the Scepter, we signifie the Queenes Maiesty, and likewise by mentioning the Sword, Magistracy.

Autonomasia, where to the person of any one, we giue an other name, then his owne proper, as in stead of Christ, to say the Holy one of God, or The worlds Sauiour. Or of the Quéenes Maiesty, to say The Virgin Queene, The Royall Maide, with other like appropriations fitting so great an excellency.

Onomatopœia, where to a thing not hauing a proper terme, we faine or deuise a name, as to say, the murmure of the waters, the roring of ỹ canon, clashing of armour & such like: where neither murmur, roring, nor clashing is by nature to these belonging.

Catachresis, where we accommodate a name to a thing that is not proper, as to say, lend me your hand, or your aid, which tearme of lending is more proper to money, or things that are borrowed, and to say mens powers are short, or their counsels long when in neither of both there is any such measure.

Metalepsis, or Transumptio, when by a certaine number of degrées we goe beyond that we intend in troth, and haue meaning to speake of, as to say: Accursed soile that bred my cause of woe, when we might as well cry out on the parties selfe that hath done the woe, and not to goe so farre off as to the soile that bred him, or as Penelope bewailing her husbands ouer long absence from her: exclaimed in her Epistle to Vlysses, on Paris that had raped Helena wishing that he and all his fléet had perished, ere the rape had bin committed, intending that by the rape, the Grecians were drawn to the warres, and so the siege for tenne yeares space continued, and ten yeares after that, her husband forced by many landes and seas to haue wandered. Of the originall cause whereof her such complaint was derined.

Tropes of sentences, *are*

Allegoria, a kinde of inuerting or change of sence, as when we shew one thing in words and signifie another in meaning a Trope most vsual amongst vs euen in our common speaking as whē we say, Bow the With while it is greene, meaning to correct children whilest they be young: or, There is no fire without smoake: meaning that there is no ill conceipt with-

out occasion: or, I smell a Rat, that is, I know your meaning, for other applications you haue the same diuersly quoted in our Epistles to be seene in their margents.

Ænigma, a darke sentence, or as we ordinarily say, a riddle rather vsed in high and deepe misteries, otherwise conuicted sometime in pleasant fancies, then accustomed in other writings.

Paræmia called amongst vs an *Adage* or common saying, as thus: Who so toucheth pitch shall be defiled therewith: It early pricketh that will be a thorn: many hands make light worke, &c.

Ironia, a scoffe or flout, as when we say, Alas good man, or to one that hath set debate or contention, you haue spun a faire thred: or to him that hath made a long speech to no purpose, you haue brought forth a mighty mole-hil, or to a lewde person, you are an honest man.

Sarcasmus, a bitter bob as we say, or enuious derision, as of one arraigned for felony, to twit him, that he had like to haue knockt his head against the gallowes, or of one suffering for treason to say, that it made him hop headlesse.

Asteismus, a smoth, as we call it, as when one tels a thing repugnant to the present matter or company, to say, I had as lieue he told me it snew, when neither the time of the yeare, nor present weather admitteth it snowe. Or when one misseth of a number, to bid him take a sticke and tell it, or telling a lie, to bid him take the haire from his lips.

Antiphrasis, when a word scornefully deliuered, is vnderstood by his contrary, as of a dwarfe, to say in iest, what a gyant haue we here, or of him that telleth a matter ordinary for strange, to say, what a wonder telleth he, or to say, the man hath a sharpe wit, when we intend he hath a very blunt capacity, or of a blacke Moore woman, to say, Will ye see a faire pigeon.

Charientismus, as when we scoffe a man in his threatning mood to say, O good words, I pray you, or kill vs not at the first dash, or Bite not my nose off I pray you, and such like.

Hyperbole, when for the manifestation of a thing vehement or exceeding, the words of our speech doe goe beyond credite, as to say, It would haue made a stony heart to weepe: hee wearied the heauens with his clamour, she was fairer then beautie her selfe, more cruell then Nero or Phaleris: Worse then the Diuell:

Diuell: Whither then ſnowe? ſighing without ceaſing, and infinite ſuch like.

Of Schemes there are two ſorts
that is,
Grammaticall, and Rhetoricall.
Grammaticall are alſo deuided into two parts
that is,
Orthographicall, pertaining chiefly to Poeſie.
and
Syntaxicall, which are to be applied to our vſes.

Schemes Syntaxicall, *are*

Clipſis, that is a defect of ſence in a word or neceſſary reaſon, anſwerable to the due conſtruction as when hauing ſpoken ſufficently of a matter, we cloſe vp the ſentence with theſe words, But this for that let be, and now to the reſt, where after let be, this word (ſufficient) ſeemeth to be wanting. Likewiſe, what might be more in the matter? for what might be more don or ſpoken in the matter. Alſo to ſay, you are not to anſwere or compare with him, for you are not meete, ſufficient, or able to anſwere or compare with him. Or otherwiſe to ſay, A man of ſo rare vertue, ſo deepely to be ouerſeene, for, is it true that a man of ſo rare vertue ſhould ſo deeply be ouerſeene.

Apoſiopeſis, when by paſſing to another matter, we ſtop our ſpeech on a ſudden, as it were in an interrupted or diſcontented mood, as to ſay, Are theſe the practiſes you take in hand? be theſe your deuiſes, hath your worthy courage endeuoured ſo mighty effects? But I will firſt tame your courſes, and for the reſidue, I wil hold you in ſo bridled a meane that my ſelfe wil warrant you hence forth from any ſuch like further proceedings. Or thus, Vngratefull creature, haſt thou dealt well with me in thus conſpiring my il ỹ haue euer ſought thy good, wel, I wil ſay no more, but for thee & thy complices I wil take order wel enough to ſtay you. Or otherwiſe by way of a fearefull rehearſal thus? what euill was there whereunto we were not ſubiect? But why dwell I in circumſtances? we were the men allotted to that purpoſe.

Zeugma, when one or more clauses are concluded vnder one verbe, as to say, His looseneſſe ouercame all ſhame: his boldnes feare: his madneſſe, reaſon: where all theſe clauſes are concluded vnder this one verbe, Ouercame. Or thus: What hath auaileth it to ſhrine ſo much this vaine beauty, which either by long ſickneſſe, extremity of old age, infinite ſorrowes and cares, or a thouſand miſhaps beſides, is euery day in danger or ſubiect to bee vterlie craſed: In which all the clauſes before going are concluded in this one verbe is in danger, &c.

Syllepſis, when one verbe ſupplieth two clauſes, one perſon two romes, or one word ſerueth to many ſences, as thus: He runs for pleaſure, I for feare: where this verbe run, ſerueth to both purpoſes: alſo thus: But ſcorning ſo to bee reproued, and with a manly reſolution by one ſtroke giuen, he acquited his ſhame, his credit, and his perſon, where this one word acquite ſerueth to all clauſes afore going and following.

Prolepſis, where ſome thing generally firſt ſpoken, is afterwards drawne into parts, as thus: Let vs take vpon vs one ſelfe charge, I to direct abroad, you to order at home. Or otherwiſe: Men diuerſly doe erre, ſome by an ignorant ſimplicitie, others by a moſt peruerſe follie.

Pleonaſmus, where with words ſeeming ſuperfluous, we doe increaſe our reaſons, as thus. With theſe eares I heard him ſpeake it. Or with mine eies I beheld him ſorrowing, where we well know, that without eares or eies, we cannot well heare or ſee, yet carrieth this kind of ſpeech, a vehemency inforcing the matter ſo plainely or throughly to be heard or ſeene.

Macrologia, where a clauſe is finally added to the matter going before, in ſeeming more then needed, as, Men of ſo high and excelling vertue, let them euer liue, and neuer die, here neuer die, ſeemeth ſuperfluous, & yet notable well adorneth the ſentence.

Anaſtrophe, a prepoſterous inuerſion of words, beſides their common courſe, as when we ſay: for faults no man liueth without when order requireth we ſhould ſay: No man liueth without faults. Long when he had confuſedly thus liued, for when he had long time thus confuſedly liued.

Hyſteronproteron, where that which ought to be in the firſt place is put in the ſecond, as thus: After hee had giuen faile to

the

the wind, and taken the Seas, for after he had taken the seas, and giuen saile to the wind. Also, That which of all others is most sacred and permanent, honoured, and euer shining vertue, chuse vnto your selues: for chuse vnto your selues honoured and euer shining vertue, which of all others is most sacred and permanent: or as commonly we say in our English speech, Pull off my boots and spurs.

Tmesis or *Diacope*, a diuision of a word compound into two parts as: What might be soeuer vnto a man pleasing, that had he, for whatsoeuer might be, &c. Hither should hee haue come to, when he finished his argument: for hitherto should hee haue come, &c.

Parenthesis, an intercluding of a sentence in any reason commonly set betweene two halfe circles, as thus: I am content (not in respect you deserue so much at my hands) onely for pitty sake to hearken vnto you, the knowledge hereof is ordinarie, and therefore I need speake the lesse of it.

Hypallage, when by change of property in application a thing is deliuered, as to say, Darkesome wandring by the solitarie night, for wandring solitarily by the darkesome night, or the wicked wound thus giuen, for hauing thus wickedly wounded him. The vse hereof in Poesie is most rife.

Hendiadis, when one thing of it selfe intire, is diuerslie laid open, as to say, On iron and bit he champt, for on the iron bit hee champt: And part and pray we got, for part of the pray: Also by surge and sea we past, for by surging sea wee past. This also is rather Poeticall then otherwise in vse.

Asyndeton, when two or three clauses or more dissoyned doe follow one another, as to say: His house, his land, his purse, himselfe, his life, were all at his command. Or thus, Hee scapte, hee ran, he rusht and fled away. Or otherwise, thy fame, thy wealth, thy friends, thy kin and all thou hast lost togethers.

Polysyndeton, when in like sort by many coniunctions sundry words one following the other are united together, as thus, Both sword and fire and dearth, three dreadfull scourges of the warre were alwaies attendant vpon him. Or thus, with faith and troth and plighted heart, and loue he made him hers, &c.

Hirmos, where a continuance of speech is vsed, vntill the end

of the clause, as God in the beginning made heaven, earth, sea, firmament, sunne, moone, starres, and all things in them contained: where you see all these words, heauens, earth, &c. haue all one continuance vntill the last end of the sentence.

Epitheton, when for ornament sake we adde vnto a word, or for mislike doe attribute somewhat vnto the same, as when for ornament we say, Sweete beautie, precious loue, friendly fortune. Or contrariwise in mislike, vnbrideled lust, filthy gaine, wicked guile, deceitfull fauour, fond fancie, &c.

Periphrasis, when by circumlocution any thing is expressed, as when we say, The Prince of Peripateticks, for Aristotle, the subuerter of Carthage and Numantia, for Scipio. A man studious of wisedome, for a Philosopher: A man diuersly enriched, for one that is wealthie, &c.

Liptote, when by the lesse that is spoken, the more may be vnderstood, as thus: What anayleth it that thou dost not despise me, which is by the contrarie, that thou louest mee, the deliuery thereof is singular by the negative, for that giueth grace to the Figure, as it discontenteth me not to heare of you, but it grieueth me to heare ill of you. Wee are not so ignorant of things, but we can perceiue somewhat. That is in the one, it pleaseth me well to heare of you, and in the other, wee haue skill to discerne of things and thereby can perceiue somewhat.

Paradiastole, when with a mild interpretation or speech wee colour others or our owne faults, as when we cal a subtill person, wise: a bold fellow, couragious: a prodigall man liberall: a man furious or rash, valiant: a parasite, a companion: him that is proud magnanimious, and such like.

Meiosis, a manner of disabling, as when we say, Alas sir, it is not in my power to doe it: or otherwise, little God wot could man doe in such a case.

Schemes Rhetoricall, are

Anaphora, or Repetitio, where by rehearsall of one word we make sundry beginnings, as to say, Learning bringeth to knowledge, learning maketh wise, learning enableth to vertue, learning is the ornament of the mind, finally, learning is the onely substantiall prop and guide of mans life, without which nothing in a manner can be pleasant, nothing fauorie, nothing

of

of value, &c. Or thus, hauing committed ſo great euils, couldeſt thou yet dare to come in open ſhew of the world, couldeſt thou dare to ſhew thy ſelfe in the face of men, couldeſt thou dare to bee ſeene of any one, that haſt thus generally deſerued to be hated of all: Or otherwiſe thus, When death commeth to chalenge his due, what then ſhall auaile beautie, what youth, what riches, what ſtrength? where then ſhall become thy lands, where thy reuenues, where thy poſſeſſions? who ſhall argue thy cauſe, who ſtand for thee, who plead for thee?

Epanalepſis, when with one ſelfe word, we do both begin and finiſh a ſentence, the vſe hereof is meerely appropriate to Poeſie, Much asked he of Priams ſtate, of Hector very much.

Epizeuxis, or a redoubling of a word, by vehemencie to expreſſe a thing, as thus, Thou, thou art he on whom I liue to bee reuenged. He, he it was that wrought all my care. Thus, thus behoueth men of vertue and courage to doe.

Anadiplosis, when the laſt word of a comma or member of a ſentence, is the beginner of another that followeth, as heauens witneſſe my fall, my fall more grieuous then may be well ſupported by common ſorrow: or thus, Fie too much vngratefull, vngratefull to me of all others, that ſo much at thy hands haue deſerued.

Antiſtrophe, where many members are drawne to end with one and the ſame word, as, we haue our felicitie of vertue, our renowne of vertue, or hope and expectation of vertue. Or thus: men from their errors are reclaimed by loue, reclaimed by hope, reclaimed by feare.

Symploce, where ſundry members haue one ſelfe beginning and ending, as thus, If we ſhal debate of the times preſent, what is I pray you the cauſe of all theſe euils? money: what hath been the decay of our eſtimate? money: what the ruine of our ſoules? money: what the torment of our conſcience? money: what the meane of all ambitious aſpirings, treacheries, and villanies? money: In fine, this curſed and wretched title of gaine is it that bewitcheth all ages and ſeaſons, and that onely by a ſeruile regard and account giuen vnto money: Or otherwiſe thus in contempt. What ſilly ſoule waſt thou when I beganne firſt to like thee? nothing. What when I tooke thee? nothing. What before

fore I cherished and regarded thee? nothing. And now that by me thou hast bin made somthing thou esteemest me as nothing.

Ploche, **when by an Emphasin, a word is either in praise or disgrace, reiterated or repeated, as thus:** Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Affricke, with aduersaries abroad, and with priuie enemies at home, yet ceased he not to be Scipio still, **that is**, *sui similis*, like vnto himselfe still.

Polyptoton or Traductio, **when one word is often repeated by varietie of cases, as thus:** Who hath in his life nothing so much pleasing as the very life it selfe which he enioyeth, it is impossible that his life with vertue should any waies bee adorned: **or by translating of one word into diuers formes, as thus:** What manhood call you this, so vnmanly to deale in those actions, that especially appertaineth to a man? **Heere is this word** manhood **translated into** vnmanly **and to** man.

Membrum, or Parison, **when one or moe members do follow in equall sentences, as thus:** See now by one fault how many mischieses thou hast heaped to thy selfe, thou hast consumed thy patrimonie, grieued thy parents, estranged thy friends, defamed thy stock, vndone thy kindred, and heaped mischiefe a thousand folde to thy selfe more then can be auoided: **or thus with copulation:** neither hast thou herein dealt discreetly for thy selfe, nor respected thy friends, nor regarded thy being, nor studied of the euil, nor cared for the good that might happen, leauing al at random, thou hast done what in thee lieth to worke al our vndoing.

Omoioteliton, or *similiter cadens*, **when words and sentences in one sort do finish togethers, as thus:** Weeping, wailing, and her hands wringing she moued all men to pittie her. **Or thus:** Thou liuest maliciously, speakest hatefully, and vsest thy selfe cruelly. **Or thus:** We find it much better of wise men to be rebuked, then by filthy flattery to be fondly deceiued.

Prosonomasia, **a pleasant kind of collusion in words, in significations diuers, only by changing, detracting, or adding a letter or sillable in a word, as to say,** No doubt he is a foole wise man, **for a full wise man,** for a Doctor, **a Doter, or otherwise,** thou art no bewraier but a betraier of mens counsels. Of one religious thou art become prodigious.

Antanaclasis

Antanaclasis, when we produce a word in a contrary signification to that it commonly portendeth: as to say. For my kindnesse, you haue vsed me kindly, meaning indeede you haue vsed me very badly, And I can be contented to pray with you though you prey not vpon me. Where this word kindly is applyed to the worser part, which of it selfe carieth as we see a farre other meaning, and likewise pray in one sense being to entreate, is in another sence intended here to spoile. And as another said to a rude fellow, you are too course to keepe course in our company, here is course for rudenes, and course in another sence for good order.

Erotema or *Interrogatio*, when by interrogation we fish out any thing sometimes by demand, as to say, But you sir, now from hence I pray you, deriue you your fancy? by asseruation, as to say, Haue you not in this action behaued your selfe excellent well? By commiseration, as to say: Alas what ground may holde me, what land or shore may possesse me circumuented as I am with so many euils? by urging, as thus: What hast thou to intermeddle in so bad a company? How long shall we be thus abused with so fained treachery? Art thou not ashamed seeing thy purposes thus reuealed? Perceiuest thou not thy drifes to be all discouered? By indignation, as to say, Shall I yet couer thy villanies being at thy hands thus hatefully misused? or thus, Wicked and peruerse kinde of people, how long will you thus hatefully deale with your fauourers? By admiration, as to say, Good Lord who would haue thought so much loosnesse in so chaste a countenance: But what is it that this blind and sottish loue draweth not a man headlong into. And lastly by doubting, as thus, What shall I say, or what further speeches may I vse to withdraw you from these euils? Or otherwise: Whether shall I turne me to speake vnto you, or what words may I vse whereby to withdraw you from these vanities.

Anthypophora or *Subiectio*, when to a question asked by vs, we answer of our selues in our own reasonings, the maner whereof is accomplished three kinde of waies, as first when we obiect vnto our selues that which to others might be obiected, and answere it againe. Secondly, when we doe (as it were) vrge those we speake vnto to answere vs, and so answering, doe confute

their

their sayings. 3. Whē in a deliberatiue sort we propound diuers things, and refute them all one after another. Example of the first may be this. Is this a manner of discipline? Doe men in such sort deliuer their instructions? Had they for this cause the authoritie of tutors to them giuen, that in vanities and misliked pleasures, they who are committed vnto their charge, should consume their youth vnder them? Beleeue me I am of a farre other opinion, neither do I thinke that the reasonable time of young men, being now fittest of all others for any vertuous impression, should thus cautelously bee deluded of that, whereunto both their parents and birth do commend them. Of the second, this: Now after al these proofes of the happie comming and acknowledgement of our true and only Messias: Let me speake vnto you againe, ye Iewes, enemies and maligners of our sole and onely God and Sauiour Christ Iesus, with what reasons strengthened do you persist in your madnes? Stand ye vpon the oracles of Prophets? We haue made plaine vnto you that they are wholy for vs, Looke ye after Moses? It was only of our Christ and none other that he hath written. Waite ye on Types and Figures? They al in one do agree to be in him fulfilled. Preferre you vnto vs miracles? who could desire more then by him was shewed. Bring you against vs a number of consents? Alas only you bring the smallest number, and lurking as it were in a corner, are the gainsaiers of truth it selfe, sith the whole world round about you doth witnes for vs. Doth the hope of any euent yet a little detain you? Behold your Tēple long since subuerted: your sacrifices quenched, your City raised, your people runagate & dispersed, nor any hope at al left vnto you to bee relieued but by the clemencie of the Christians. Of the third, this. Tell me I pray, what or wherein is it, that a worldly man hath such meane to glorie in? wherein should he bee proud, or for what cause should hee thus puffe vp himselfe in vanity? Is it for his riches? they neuer make a man either happy or blessed, so farre offare they many times from any such euent, as often wee doe see that they are the very cause of their owne destructions, they sundrie waies are meanes to inconueniences, and in our owne sight forsake their masters in their life times, but seldome follow them for ought wee see to their graues. Is it for children? The keeping of them is then of

riches

riches farre more vncertaine. Is it in reſpect of a wife, familie and other ſuch like commodities? they are vexations, cares and griefes, nothing in them ſtable, nor ſuch as may enduce a man to any hoped tranquility, &c. **There is alſo of this ſort another example, by an immediate anſwere to euery queſtion, as thus:** Wherefore then is the law? for tranſgreſſors. Wherefore reward? for wel-doers. **Or thus:** Where is now their pride? vaniſhed. Where are their boaſts? deluded. Came they to aide vs? no, rather to ſuppreſſe vs. Came they to comfort vs? no, but to kill vs.

Antenagoge, **when hauing ſpoken as it were in the diſpraiſe or miſlike of a thing, wee goe about to helpe the ſame againe with a new colour to the matter: As to ſay.** It is a thing difficult to attaine learning, but yet very commodious. It is tedious to trauell for ſundrie knowledges, but vnto our liues it is a thing moſt neceſſary.

Ecphoneſis or *Exclamio*, **which hath ſignification of griefe or indignation of a thing, as of griefe thus:** O cruell and lamentable time wherein we liue, ſubiect as we are to ſo manifold miſeries. **Of indignation thus:** O incredible boldneſſe, or rather impudencie of a ſhameleſſe creature: not fit to be ſuffered. **Neither is this manner of ſpeaking alwaies framed by the Interiection O, but rather otherwiſe, as thus:** Vnhappie man, made vnhappie by ſo great a miſfortune, what vnkind deſtiny droue him to ſo imminent a perill? How miſerable and vncertaine is the ſtate and condition of man, ſubiect to ſo many and huge calamities? **Or otherwiſe:** What kind of people are you to rage in ſo vile a madneſſe? was euer ſeene a multitude ſo fierce, a company ſo careleſſe, an aſſembly ſo deſperate? what in conſiderate dealing doe you vſe? I ſhame to ſee you, and grieue to behold you, &c.

Inſultatio, **when iniuriouſly, or by a contumelious reproch we inſult vpon a mans doings, as thus:** Trudge on with thy miſchiefes proceed in theſe thy inſatiable cruelties, and hee that hath power ouer all, will one day I hope correct thee. **Or otherwiſe,** Purſue I pray you your glorious enterpriſe, you haue, no doubt, very waightilie begun, and we cannot but expect therfore a notable iſſue.

Aporia

Aporia, or Dubitatio, when we make stay or doubt how to tearme a thing, or which way to wade in a matter, as thus: What should I say, was it anger or an inueterate malice that led him to his mischiefe? Shall I call him cunning as cautelous, that procured it, and so well could shift himselfe of it? Or otherwise, thus: May he be said to be beloued, or rather fortunate or blessed, to haue escaped such danger? is it to be tearmed clemency, or rather piety to vse one so miserable with great courtesie. Or thus: I am not well perswaded what course to take in these causes, shall I begin where others haue left? or of my selfe shall I renew againe vnto you what you haue so often heard? &c.

Paradoxon affined vnto that before, but with a kind of marueiling or wondering thereunto added, as thus: Could it possibly bee thought that learning and place of good education might euer haue produced such monstrous effects? Or otherwise: I haue great maruel that men so generous, should so quickly be diuerted from their honest purposes. Or thus: I would neuer haue beleeued that such graue and considerate counsels should so easily haue been subuerted.

Epitropis, when by proposing a cause, we reason what would be done therein, as thus: In times so troublesome and seasons so tempestuous, giue now your aduise what is fit to be done. If the case were your owne, what would you doe, what would you say therein, tell me I pray you, you that conuerse in these and such like actions, I herein appeale vnto your wisdomes, your owne consciences, shew me but your minds herein. And this figure is vsed in reasoning, when as to conclude a matter, and seeming loth to trouble the auditorie any further in the same, wee pretend to reserue a great part thereof, which we would referre to their iudgements.

Parresia, or libertie to speake, when by winning of courtesie to our speech we seeke to auoid any offence thereof, as thus: Pardon if I bee tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is vrgent. If what I write seeme offensiue vnto you, you haue to mislike the ill disposition of such as inforce it, and not with mee to be agrieued.

Apostrophe, or *Auersio*, when we turne our speeches from one person

perſon or thing to another, as if one hauing ſpoken much of the vanity of the world ſhould thereupon turne and ſay vnto the world, O world, how ſweet and pleaſant are the ſhewes of thoſe things which thou produceſt: but in taſte, how full of too much bitternes? Or in ſpeaking of the certainty of death, and the little reſpect thereof had, to turne a mans ſpéech to death it ſelfe and ſay, O death, how bitter is thy remembrance to a man hauing peace and plenty in his riches, &c.

Proſopopœia, when to things without life we frame an action, ſpéech or perſon, fitting a man, as if we ſhould ſay of vertue, as of a liuing perſon, that her waies were ſweete, and repleniſhed with all manner of delight, that he putteth her ſelfe forth to the worthieſt to be receiued, & to the moſt honoured to be embraced. Or faine the ghoſts from out their graues to preſcribe good examples, or to rebuke the vices of men. Or our country to accuſe vs of our negligent regard vnto it in theſe or ſuch like ſpéeches: Vnkinde people and Citizens whom I haue ingendred in my bowels, nouriſhed with my paps, ſoſtered with my delights, why do you thus vngratefully not onely abſtaine to tender me, but giue me an open pray to my foes to ſuppreſſe me: yea, which is moſt loathſome of all others, become proper murtherers and paracides of your owne parentage and family, cruell deſtroyers of your owne patrimony, and wretched renders and tearers of your mothers bowels, without all regard or pitty.

Synonymia, when we bring forth many words together of one ſignification, or ſounding all to one purpoſe, as to ſay thou haſt ſpoyled thy Countrey, deſtroyed thy City, and turned the Common wealth topſie-turuie: all which do ſort but to one purpoſe, for the expreſſing the hatefulneſſe of the iniury: or otherwiſe to ſay, What head hadſt thou to deuiſe ſuch a thing, where was thy wit when thou wentſt about it, what became of thy minde in purpoſing the ſame, whether was thy diſcretion caried in the proſequution? Here is head wit, mind and diſcretion, all ſorting to one thing. Alſo, what deſiredſt thou, what ſoughteſt thou, what couldeſt thou wiſh or expect in the action. Here is deſired, ſought, wiſh and expect, being all to one meaning.

Auxeſis or *Incrementum*, where by degrées we not onely riſe to the ſumme of euery thing, but alſo ſometimes goe beyond, as

to

to ſay, He firſt ſet vpon him with reproachful words, after aſſayled him with his weapons, then wounded him, and laſtly did moſt miſerably murther him. **Here by degrees is paſſed to the laſt exigent. Now to the ſecond:** It is euill to reproch, wicked to ſlander, villanous vnwarily to ſtrike, deteſtable to murther. What ſhall I ſay to betray a man to all theſe. **Here is now *vltra ſummum*, beyond all that was ſpoken to the vttermoſt. The excellencie of this Figure is ſo much the more, by how much euery degree is ſtill inforced one aboue another, and goeth beyond in compariſon, as to ſay:** gold, riches, honour, eſtate, treaſure, kingdomes, life, and all he held of no moment. **Another kind of recitall pertaineth alſo to this figure ſhort in repetition, but for vehemencie wonderfull, as to ſay:** Thou haſt conſpired the death of thy Prince, and in her the ſubuerſion of a whole kingdome, what ſhould I ſay thou haſt conſpired the death of thy Prince. **As who would enforce that no one thing then that could be greater. Finally, for inforcement of a thing, to ſay in reprehenſion of follies.** If thou hadſt done or ſpoken this in a priuate audience, among men of the ruder and meaner ſort, among ſuch as are leſſe capable of skil then a great many others thy fault could not haue been hid: but to doe it before thy betters in the preſence of ſuch as are adiudged both honourable and wiſe, in the hearing of thoſe of great account of ſuch as haue power to checke, and authoritie to compell thee, it was too too pieuiſh.

Sinathriſmus, **a heaping of words diuerſly ſignifying together, as to ſay,** Hee was a man wholly malicious, exceedinglie proud, vtterly arrogant, altogether ſubtill, by nature cruell, and in ſpeeches contentious. **Or otherwiſe thus:** What ſhould I tell thee further of his parts, how wiſe, how ſober, how honeſt, how courteous, how friendly, how choicely he liued.

Brachiologa, **when in ſingle words without any coupling together, we proceede in a broken kind of deliuerie, and yet hasten forward as in the other: As to ſay,** loue, hate, ielouſie, frenſie, furie, **drew him from** pitty.

Antitheſis, **or** Contentio, **when we amplifie by contraries, as to ſay,** Being in my power to vſe as I liſted, I cared for thee, and did not deſtroy thee. Thou waſt charie vnto me, when no man

regarded

regarded thee, and when my ſelfe alſo might haue deſpiſed thee. Or otherwiſe: If you doe that is good, you haue the reward of praiſe, if you proſecute badneſſe, your merit is euill. Or thus: To thy enemies and thoſe that maligne thee, thou art placable: to thy friends, inexorable. In coole matters thou art hot: in the hotteſt cauſes, cold: Art thou called? Thou art gone. Thy abſence required? we cannot be rid of thee.

Epanodus, carrying a reference to the matter preceding, much like to the figure *Prolepſis*, but that the figure *Prolepſis* hath relation onely to the matter, this to the matter and tearmes therein vſed, the difference whereof you may ſee in ſome of mine Epiſtles as the ſame is quoted in the margent where the figure is vſed.

Comparatio, which taketh his increaſe of ſmaller matters, which if they may ſeeme great in all opinions, then that which we ſeeke to amplifie muſt of neceſſity ſeeme greater, ſometimes alſo by diminution of things great, to make the reſidue the greater, example of the firſt may be that ſaying of Cicero of Catiline, in theſe words, Did the famous Scipio for a little il gouernment of the common weale, cauſe Tiberius Gracchus priuately to be made away: and ſhall we preferre Catiline that goeth about to fill the whole world with his ſlaughters? Here is Catiline compared to Gracchus, the ſtate of a common wealth to the whole world, a ſmall riding to an inſufferable waſting, and a priuate man to the whole Senate. Or otherwiſe thus: Tell me I pray thee, if one had giuen thee but a ſmall ſumme of money to comfort thy neede withall, were it not humanitie to thanke him? If he had giuen thee poſſeſſions to liue vpon, were it not honeſtie to requite him? If of a ſlaue he made thee rich, ſhouldeſt thou not be bounden vnto him? How much more then to him that hath not alonely done al theſe, but farre more then theſe vnto thee, oughteſt thou in the very bonds of nature and courteſie to be both thankfull and louing? Example of the ſecond ſort for diminution might be this: What is it that you propoſe vnto me theſe ſmall matters of vnkindneſſe, as that the man is ingratefull, that he hath no good remembrance of courteſies, that there is in him not ſo much as an acknowledgement, which is a thing farre from requitall, theſe I muſt confeſſe are iniuries

to ſome, but vnto me they are trifles, matters of no moment things not to be reckoned of: what ſay you to him that betrayeth his friend, ſeeketh his death that hath ſought his life, worketh by all poſſible meanes his ouerthrow, his deſtruction and vndoing? And in this exaggeration of vices, ſo alſo might there be the like of Vertues, as if one ſhould exhort a man to Piety, after he had ſet forth all the commodities thereof, as the tranquility of mind, peace of conſcience, liberty of ſpirit, the communion with ſaints, from a bondſlaue of the deuill to become the childe of God, the comfort of the holy Ghoſt which the Prophet denieth may be by man conceiued: he might laſtly adde, what things then theſe in all the world could be greater, what more ſingular, what more happy and yet if they be conferred vnto that bleſſed heritage of immortality if to the life and ioyes to come, if to that heauenly Ieruſalem, which certainly remaineth for all ſuch as are endued with ſuch a ſpirit: they are toies and things of no excellency or moment.

Metanoia, when by a ſudden reſtraint of ſpéech, we giue grace or miſlike to a perſon, or thing, as to ſay, worthily atcheiued? nay rather honourably attained, a man notable, we may rather ſay, ſingular. Ah cruell man, And no man neither, but a beaſt: O rare clemency, or rather moſt admirable patience. He is no theiſe, but a rauener: no murtherer, but a tyrant.

Aphoriſmus, a Scheme, like vnto the other, but differing by a manner of reprehenſion, as to ſay, What lawes be theſe, if at leaſtwiſe they may be tearmed lawes, which beare in them ſo vile cuſtoms and not rather firebrands of the city, and the plague of the whole common weale. Or otherwiſe: your counſellers, if ſuch may be called counſellers, as draw vnto miſchiefe, are vtterly vnmeete to ſuch kinde of aſſemblies.

Diminutio, when we goe about to extenuate things difficult, to make them leſſe in ſéeming, as to one that would ſhun learning, for the tediouſneſſe thereof in ſtudy: We might ſhew, that beſides the great neceſſity thereof in the life of man, we ſhall in attaining thereof, take no other nor more labourſome courſe, the others before vs haue done: that the way thereunto is very plain and eaſie, the labour (if any be) ſweet and pleaſant. And whereas in all our ordinary exerciſes of vanity, there redoundeth for the

the moſt part in the end but meere trauaile and vnprofitable charge: in this the commoditie is as great as the delight, the gaine as ordinary as the practiſe, wherein the ſtudie is but the leaſt part of mans life, but the pleaſure and commodity infinite. **And like as in this, ſo in all other things, conducing to good and laudable exerciſes, the labour is ſtill diminiſhed, by propoſing the worthines, pleaſure, honour, profit, and ſo of emils commonly, by mitigation of the fault.**

Climax, or Gradatio, **when each member in a ſentence ariſeth from the other afore going, beginning with that which endeth the former, as to ſay,** His induſtry bred him vertue: his vertue, praiſe: his praiſe, renowne: his renowne, glory: and his glory enuie. **Or thus:** What hope haue we of good, if what men liſt, they may, and what they may they doe, and what they doe they dare, and what they dare they proſecute, and what they proſecute, they are neuer aſhamed of?

Antimetanole or *Commutatio*, **when a ſentence by change is inuerted to the contrary, as thus,** We muſt eate to liue, and not liue to eate: No man for the Sabbath, but the Sabbath for man was ordained. They are happy whoſe wiſdome is anſwerable to their fortune, and whoſe fortune anſwereth their wit.

Synatoſis, **when one contrary is attributed to another, or when two diuers things are in one put together, as thus.** The prodigall and the couetous doe offend alike, for neither doe liue as they ought. Pleaſure it ſelfe is ſometimes a labour and labour alſo often a pleaſure. To a couetous man is wanting as well that he hath, as that he hath not.

Etiologia, **a figure like vnto the other before going, and much reſembling to** *Oriſmus*, **which defineth a matter by ſorting the ſame into a diſtinguiſhment, but this now telleth the cauſe or reaſon of that which is before auerred, and is as a confirmation thereunto giuen for the concluding of the ſame, you may ſee the examples as the figure is quoted in my Epiſtles.**

Paralepſis, or *Occupatio*, **when in ſeeming to ouerpaſſe, omit, or let ſlip a thing, we then chiefly ſpeake thereof, as thus:** I wil not here rehearſe vnto you how ſlippery and tranſitory this life is, how much laden with cares, expoſed to dangers, and attended with miſeries, for we know it & feele it: But I wil come to ſpeake of the perdurable ioyes of the other, &c. **Or thus:** For my part I

haue no pleasure to lay open others mens errors, it is inough vnto me, that by themselues they are made apparant, and that the whole world may see them, I omit to report vnto you these and such like ordinary matters, which in comparison of that I will shew you are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderly course of life in those daies perpetrated, I now omit, and onely doe come to the times present. His counselling (I had almost said concealing) of good when time was, if it be well noted, was it that procured our mischiefes, &c.

Procatalepsis or *Praeoccupatio*, when we doe anticipate vnto our selues that we know will be obiected, as thus, what do you obiect vnto me the times passed, those seasons and ours are vtterly vnlike. But peraduenture you will say that these things are for children fit to be considered, nay rather meetest of old men to be followed. You will happily say vnto mee herein, that I am too light of credit: but I can tell you the proofe is extant, and fit to be beleeued.

Metastasis or *Transitio*, when in these words we passe from one thing to another, as thus, You haue heard by this what you ought to consider, heare now I pray you what you are bound to remember. These things you will say are pleasant, but the rest yet vntold are farre more delightfull. This already shewed vnto you seemeth to bee tolerable, that which followes is no waies to bee suffered. I haue now told you what was done in priuate. I will next shew you what was handled in publike: these things he did at home, that which followeth was abroad in the field: whilest he was a young man, he did this I told you, but the vertues of his age were farre more different. You haue vnderstood of manners, I will now speake vnto you of learning: I will not trouble you with many things further, only this one thing will I rehearse vnto you. But of these enough, we will now go to the rest, I haue something been caried away with these motions, but wee will now goe to the substance. But why stay wee so long in trifles? I will goe to the head of the matter: what he promised I haue deliuered what hee performed you shall vnderstand: I haue thus shewed you how much he was charged vnto me, you shall now heare againe how gently he requited me.

Paramologia

Paramologia, **where we grant one or moe things méete to be marked or alleaged, and forthwith doe infer thereupon sufficient wherby to overthrow it, as thus:** I deny not but I haue here tofore vsed you in causes secret, in matters weighty and of counsel, that I haue found you friendly, faithful and ready: but what is all that to the purpose, when a thing so important, and matter neerely concerning me, as whereon dependeth the safegard of my whole house and family. I haue found you in both negligent and vntrusty. **Or otherwise as thus:** Be it, or suppose you haue omitted nothing in your owne person, of a friend to bee performed, that you were no partaker with him of those euil counsels: that you abstained to accompany him in the execution of his mischiefes, yet are you not therefore cleared. For it is not sufficient for a man not to doe euil of himselfe but that by too much lenity he become not occasion of anothers mischiefe.

Dicheologia, **when by a colour or mitigation we defend our causes, as to say:** I sel, I confesse, but as a young man, I went astray but as one willing to be reclaimed: I forsooke my friend indeed, but constrained by the lawes, I was a companion in their badnesse, but forced by threatning.

Orismus, definitio, or finitio, **wherein we briefly lay forth the true properties of every thing, by impugning the contrary, as thus:** Men cannot be said in vertue to exceed, for in vertue there is euer an excellency, but neuer an excesse, sith the excesse is onely appropriate vnto vices. This cannot be said to be care but couetousnesse, for care hath onely respect to necessary vses, but in couetousnesse, there is neuer any suffizance.

Hypotyposis, **when any thing is described in particular, or made knowne to the view, as thus:** Shall I tell you what maner a one you haue preferred vnto me, for his stature, a Dwarfe: for his person, a trunke: for his qualities a dog: for his countenance, a foxe: in behauiour a swine: in condition, an Ape: in sense, an asse, and in visage, a beast.

Merismus or Distributio, **when that as may be generally spoken we distribute for amplification into parts: as if in generality we said:** He hath consumed all his substance in riot: **By distribution we might amplifie thus.** Whatsoeuer patrimony he had from his father, what priuate inrichment by his deceased mother what large assistance by friends, whereat the world neuer

barked, what dowry so euer by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton liuing: money, plate, lands, wealth, possessions and all, are gone to the diuell, his cattell consumed, his houshold stuffe sold, his apparrell spent, and the poore miser at this instant hath not left him a farthing.

Dialisis, a seperation of one thing from another, both being absolued by a seuerall reason, in the nature of a Dilemma, as thus: When I haue preached vnto you all I may, if you be wel giuen it auaileth, if graceles, you will not be moued. Or thus: what should I further set forth vnto you my good will, if you remember it, I haue said inough, if not, my words will not prouoke you.

Dialogismus or *Sermocinatio*, an imaginatiue speech, agreeing to the quality of ỹ person it is framed of. Whether he be valiant cruell, young, old, or of what other condition, as if wee should say of the times present. Were the ancient Apostles and old Fathers of religion now liuing, which with great innocency of life, and true piety, shined in their seasons, and should but behold the most corrupt and abominable estate of our times, subiect as they be to all kind of euils, would they not thinke you, straight proclaime against vs the vniust name of Christians, and challenge vs for the great want we haue of the true profession thereof? Would they not rather cry out of vs that deluding our selues only with a vaine title or name of Christians, wee doe not so much as seeke in the meane time to follow any part thereof?

Epiphonema or conclusion to a matter before shewed, as thus: O so wonderful force was his wisdom, which was able to compasse that in short time, which a number haue diuersly sought for, and could neuer hitherto obtaine. Or thus: Such is the force of Nature which seldome we do see is euer changed by any colours. Much haue they forsakē that haue cast al from themselues. It is commonly the conclusion or making vp of a discourse or sentēce by some pithy manner of speaking. As if a man should inueigh against or vnkindnes, he might thus cōclude, He now that thinketh it parcell of humanity, by thrusting on of many cups to driue his friend into drunkennes, let him also thinke it kindnes, by a venemous confection giuen, to driue him into madnesse.

Expeditio or *enumeratio*, when many reasons of auerment being numbred together, wee make a confutation of them, each one

one in particular, as thus: The goods in queſtion being alleaged to be mine, it is requiſite you prooue, either that you had them by chance that you haue long held or enioyed them, that you bought them with your money, or otherwiſe that by ſome gift you came to them, or laſtly, in ſucceſſion that you haue obtained them. That you had them by chance it cannot be, for they were not loſt from my keeping. Long haue you not held them, for they were alwaies til this in mine owne poſſeſſion. It is plaine you neuer bought them, for you paide me to money for them. By gift you could not haue them, for the right was in me to giue them. The ſucceſſion muſt be void: for my ſelfe am yet liuing. It remaineth then if you keepe them, that liuing you do caſt me out of mine owne poſſeſſion. This chiefly appertaineth to the Iudiciall Epiſtles in the ſtate Coniecturall.

Commeratio, when matters diuerſly enlarged, are yet ſtaid vpon and laſtly brought into one ſhort concluſion, whereby the reaſons are made more weighty, and of the greater efficacy, as thus. What will you make of this man, whom ye ſeeke in this maner to ſet free, you ſee he is a man prodigal of his owne fame, and a lier in waite for others credits, one full of guile, intẽperate, railing, proud & ambitious, to his parents moſt wicked, ingrateful to his friends, hated of his owne kinſmen, ſtubborne to his ſuperiours, inſolent with his equals, to his inferiours cruell, and finally to all perſons whatſoeuer a creature moſt intolerable.

Sententia, A recitall of ſome graue matter by way of a notable ſaying or ſentence, either by common cuſtome admitted, or by ſome author deliuered, examples whereof are plentifully to be ſeene in my Epiſtles.

Exuſcitatio. A prouocation or ſtirring vp of others to the praiſe or miſlike of a thing, as thus: What one is he of ſo ſlender or contemptible a ſpirit among vs, or who of all our Nation would be counted ſo enuious, as vpon ſo great and large a deſert had by a man ſo worthy, would not willingly render vnto him all honour and due commendation? Likewiſe of the contrary for diſpraiſe. Doth it not abhorre you to heare and vnderſtand of a rabble of ſo great and vnaccuſtomed leaudnes, a man euery way ſo vile, to goe thus freely vnpuniſhed? Surely I doe thinke no honeſt mind but would be of this opinion, that of all creatures liuing he were moſt worthie to be extirped.

Omiosis, the figure of resemblance or similitude, whereby we resemble one thing to another, as thus: Like as they greatly do offend, who going to a publike wel whence al a whole city hath their water, do infect the same with a most deadly poyson: Euen so do they most wickedly merit of the common weale, who depraving the mind of a Prince, doe lade and frequent the same with most mischieuous counsels. Or thus: Is it seene that men at the blast or byting of a Viper, do shrinke, and forth with doe run for a medicine: How much more ought they then, for the auoiding of a most horrible shame the infamous sting whereof is farre worse then all other poysons, to run to a remedie?

Icon, An image or artificiall description of that we meane to deliuer, as if in setting forth our most gracious Soueraigne, we should say, that goddesse-like adorned with high aspects, or stately grace and maiestie diuine. In chariot deckt with princely ornaments she issued forth, &c. Or thus, laying out the dreadfulnes of warre, Fierce and vntamed warre with eies sparkling as the flaming fire, whose face carried in it selfe a terror to the lookers on, and his countenance was as it were a present death. His gesture was as the furious assault of a Lion, and his mouth as a deuouring pit to swallow the blood of multitudes. Armed hee was with fire, with famine, and with sword, crying reuengement on the world, and persecuting all nations with a ceasselesse dread.

Paradigma, a maner of exhorting or withdrawing by example, as to say, the Elephants engender not, but in places most remote, and any that by chance doe see them in that time they kil. How much more then behooueth that betweene those of reason, a shamefastnes be included in executing that action. Or thus, The nature of the Dolphin is not to suffer the young one of her kinde to straggle vndefenced, such care haue they of their frie: How much more beseeming is it, that our procreation which are men should not be suffered to run at random without either guide or controlement.

Parecnasis, or *Digressio*, a speech beside the matter in present spoken on, as to say, But here let me remember vnto you something of the deserts and eternized memory of your worthy and most vertuous Parents. Or thus: giue me leaue a little to digresse from this purpose, to the end that by laying out of something yet vnspoken of, I may the better wade into the rest.

FINIS.

Of the parts, place and Office *of a Secretorie.*

COnsidering how many worthy excellent men, not onely in our present age, but in many yeeres before vs haue liued, none of all which (though questionlesse furnished with very great abilitie) haue to my certaine knowledge, euer written ought in our English tongue, touching this title: It may seeme questionable, how I the most vnfurnished of many others, and subiect thereby to the insight and correction of all others, durst take vpon me to discourse thereupon, weighing with my selfe the subiect I take in hand, to be of special qualitie, and to none so much fitting as to those that bee greatest learned, best aduised, discreetest governed, and worthiest ruled, to treate vpon. Nor do my selfe by such presumption of mine, deeme the same to be of lesse moment then it is. Howbeit as one tied by a former promise, in that my first edition of this present Methode of Epistles, haue now taken vpon mee (as you see) to write thereupon.

Truth it is, that as I am none of those that may vaunt my selfe of any furniture sufficient to so speciall an end and purpose, yet haue I not been in some time of the yeeres I haue spent altogether excluded from any sauor or taste thereof at all. Neither haue I wholly spent the seasons I haue carried, so vainely, but that at one time or other I haue (not without some considerate aduerting) eyed the demeanours, issues, and dispositions of sundry humors, by insight whereinto, and some proose made of that which my selfe haue practised in place of seruice, I am bold in this onely discourse, to aduenture the performance of that I haue promised.

In the discouery whereof, my mind is not, nor shal be to prescribe vnto any one, but to deliuer what in mine own opinion, I haue coniectured to be meetest in such a person. Well regarding the number of those who enabled by far better skil, or guided by experience, and their owne proper vertue, can both search and wade further therein, then my poore abilitie may any waies

lookе into. For which my purpose is, and shall be in this present discourse, only to set forth vnto such, whose vnripened yeares, for want of decernement, haue not yet made them apt vnto so speciall a being, and qualitie, what in my plaine conceit, vnto the place and office of such a one, meete and fit to be a Secretorie, may be thought most consonant and worthy.

To the accomplishment whereof, as the best and meetest induction to such a matter, it shall not be to slender purpose, to speake first of the name thereof, and to sift out by what meane the party serving in such a place, had the originall title to be called a Secretory. You shall then vnderstand, that as me seemeth, by speciall reason and iudgement, this name Secretory, importing therein as it doth action of great consequence, doth beare in it matter of more circumstance, then by euery one is considered, and by how much the more honourable the place of attendance is, where such a one doth serue, by so much the more beseemeth the party called vnto such seruice, be a man choice and of worthy estimate, habilitie and iudgement. So then am I not of opinion of the multitude, who hold that the praysеable endeuour or ability of well writing or ordering the pen, is the matter that maketh the Secretory, (albeit the vse thereof is not the least part of many other things incident to the same office) but that carying with it selfe a purpose of much weightier effect, the person thereunto named was as a derivative from that which containeth the cheefest title of credite, and place of greatest assurance that may be reposed, in respect of the affinity they both haue of trust and fidelity, each with the other, by great conceit and discretion, teamed to be a Secretory.

And albeit there happily may be opinions some wayes contrarying vnto this my present deliuery, touching the originall of this title: yet standing directly assured that they al being laid together, must of necessitie conclude on the very Secrecie, trust & regard, speciallie imposed on him who beareth the same title: I wilfoldly for this cause define, that in respect of such Secrecie, trust and assurance required at the hands of him whatsoeuer in such place, the name was first giuen to be called a Secretory, and that by the etymologie of the very word it selfe, something in true coniecture, *quasi custos*, or *conservator secretis sibi cō-*

missi,

missi, a keeper or conſeruer of the ſecret vnto him committed.

By this reaſon we doe call the moſt ſecret place in the houſe appropriate vnto our owne priuate ſtudies, and wherein we repoſe and deliberate by deepe conſideration of all our waighteſt affaires, a Cloſet, in true intendment and meaning, a place where our dealings of importance are ſhut vp, a roome proper and peculiar to our ſelues. And whereas into each other place of the houſe it is ordinary for euery néere attendant about vs to haue acceſſe: in this place we doe ſolitary and alone ſhut vp our ſelues, of this we keepe the key our ſelues, and the vſe thereof alone doe onely appropriate vnto our ſelues.

And if we ſhould run but into the nature of things ſecret, & conſider by the name, what to ſuch a matter is required, we ſhall finde that of it owne ſelfe it chalengeth ſo much, whereby with three things moſt ſpecially it is ſaid to be fortified, viz. With couertnes that it be cloſely kept from the eyes, eares or vnderſtanding of others: Safety, that ſecurely it be retained, and laid vp, both with choiſe reſpect and tendering: Aſſurance, that by no miſtake, negligence, or defect of the party hauing charge of ſuch a ſecrete, it may turne to a preiudice.

Thus then by concurrence of theſe, it appeareth that vnto euery ſecrete there is required a Cloſet, and the proper vſe of that Cloſet, is onely for the couertneſſe, ſafetie and aſſurance of the ſecrete: all which conſidered, let vs now ſée, if you will, what analogie or proportion they haue with our Secretory.

It hath bin already before alleadged, that by the very etimology of the word it ſelfe, both Name and Office in one, doe conclude vpon ſecrecie: If ſo, then in reſpect of the couertnes ſafetie and aſſurance in him repoſed and not otherwiſe, the party ſeruing in ſuch place may be called a Secretory. The Cloſet in euery houſe, as it is a repoſement of ſecrets, ſo is it onely (as I ſaid before) at the owners, and no others commandement: The Secretory, as he is a keeper and conſeruer of ſecrets, ſo is he by his Lord or Maſter, and by none other to be directed. To a Cloſet, there belongeth properlie, a doore, a locke, and a key: to a Secretory, there appertaineth incidently, Honeſty, Care, and Fidelity.

And

And forasmuch as by the concurrence of these twaine, both Name and office do seeme in vsage and account to be of so great waightinesse, and that our Secretorie, as well in title, as place standeth by such declaration, joyntly tied vnto so distrct an obseruance: let vs now a little further enter into the function and place he beareth in such kind of seruice, and consider that being in one condition a seruant, hee is at the pleasure and appointment of another to be commanded: and being in a second respect as a Friend he is chiefly to haue in estimate, the state, honor, reputation and being of him whom he serueth.

Touching the first of these, in that he is (I meane) a Seruant, it is to be intended, that thereunto belongeth a Superiour, by whose absolute direction, his actions of seruice, are to bee ordered and commanded. And notwithstanding the reputation, credit and estate of being, to him giuen and allowed by his Lord or Master, he is yet to consider, that the weight and summe thereof accrueth from his onely fauor, countenance, and good opinion, and that by how much the more, he liberally and of an honourable mind affordeth vnto him the respects thereof, by so much the more seriously ought he by all possible endeuours of seruice and industrie, as farre forth as in him is, to studie to conserue and vphold the same.

And herein seemeth it not fruitles to oppose vnto such a ones remembrance, some part of the considerations pertinent and annexed to the state of a seruant, & what dependancie in common reckoning resteth betweene him, who beareth in this swap the authoritie and rule of a Master, and the other, who in account that he is to be commanded, carrieth a manner of subiection to that partie, who for the time of such seruice, is at his hands to be reuerenced and obeyed.

In regard of which, we are to see, that by the title and prerogatiue which euery master hath generally ouer his seruãt, there is a certaine kind of duty, wherewith each one that serueth is strained to his obeyance. There is also by that very name of seruant a kind of fidelity and trust required, more speciall then that betweene the son and the father, and that of so great efficacy, as whereon (peraduenture) may rest not alonely the disposition of the goods, estate, and principal affaires, but also oftentimes

times the life, hazard or undoing of the person of his said master.

A Son cannot be said to owe fidelity to his parents, for which cause there is also no breach of trust in him to be imposed. If he deale contrary to the condition of a sonne, the bond by which he is strained proceedeth of nature, and so are his actions accordingly held for unkind, or unnaturall. But the seruant not linked by nature, is tied in trust, and by contrarying of such trust, or not performing thereof, is held treacherous or unfaithfull. Besides, so great a predomination hath this name of fidelity in the hearts of a number, that many haue refused to commit themselues in times of hazard to their Children, but rather haue relied themselues wholy on the assurance of their seruants.

And howbeit, most certaine it is, that Nature wonderfully swaieth many times in her proper features, yet in this case hath she commonly lesse efficacie then in any others. For as a currant of water loseth his power in being turned backward, from his straightned course, but hath forcible passage in the way that it holdeth: so is Nature in this action of parents and children, which running forwards from issue to issue, hath mightie operation, but when it should be returned backward, hath seldome any power at all.

Contrariwise, whether it be the honesty of the name that leadeth that, or the common reputation that each faithfull visage carieth in the eares of good men, or a seruency of affection linked properly to the place where any trust is reposed, I will not now dispute vpon but questionlesse, of so charp regard hath fidelitie alwaies been accounted, as immediatly vpon the name of a seruant taken, it seemeth not alone to be vnto the selfe title appropriate, but it is in a manner by the proper allowance thereunto giuen severally exacted.

Now albeit this kind of exaction and charge, seemeth in the deliuery thereof to bee indeed very great, yet when hee that serueth hath performed al that in such case is to be required: he can not for this or that allegage, that he hath effected any more then whereunto by the very loyaltie of a seruant he was entoyned, nor can he rightly or properly affirme, that by any extraordinarie respect more then he ought, he hath accomplished the same. For that in things whereunto a man is bound, there can be no

gratuitie

gratuitie opposed, but where a man aboue that he is charged hath further endeuoured, or more worthily attained, therein of troth and not otherwise, shineth the greatest praise and glory vnto him that may be.

For this cause then doe I say of our Secretorie, that as hee is in one degrée in place of a seruant, so is he in another degrée in place of a friend. A seruant, meanely trained in some Mechanicall Science, sheweth fidelitie to his Master, in an vpright dealing and disposition of his wares or goods. Another in like sort hauing the receite of his Masters reuenewes, becommeth a faithfull dispenser in his accounts and reckonings. Some on the other side haue almuch or the like fidelitie in keeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelitie died willinglie for their fauours.

Of al these sorts of Fidelitie, the last as I am sure it hath lesse séeming of credence or supposition of troth in common beleeuing then any of the others, so is it (you will grant me) the most assured and moouing pitty, praise and commendation, in all reckoning aboue any of the others. And such are and haue béen, I could recite vnto you sundry remembrances, and one but of late yéres, that in very sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When Sir Iohn of Desmond in Irelaud, some number of yéres passed, of a rebellious and cruell mind to the state there being, and principally to her Maiestie, and solemnly conspired, and most tyrannously sworne the death and destruction of all English men in his Countrey, there happened one Henry Daniell an English Gentleman to lie, at that very bloudie pretended season, in the house of the said Knight, and for two causes of him was thought entirely to be fauoured, the one in respect that he was his Christian Gossip, as they there terme it (a linke strong inough to haue purchased fauour in that Countrey had it not béen with a most bloudy tyrant) the other, in that he was a Gentleman both courteous, bountifull and valiant.

This Master Daniell had at that time onely an Irish boy attendant vpon him, the time conspired for this murder was at midnight

midnight, when all men carelesse were sléeping. About the watch whereof, Sir Iohn and his company entring the Chamber of master Dauill, wakened him from sleepe, opened the conspiracie, and willed him to prepare him to his lot, assuring him that were it not he had without exception vowed in his heart, and swoorne the death of all English men, he could desirously, aswell for that he was his Christian Gossip, as for other loue hée ought him, haue suffered his life, but all being appointed to die, he must goe with the rest.

The boy hauing receiued into his eares the sound of his masters death, and therwith sundrie menacing strokes séeing readie to be proffered, stirred (no question) by a most zealous Fidelitie, clasped on his masters breast, and with such slender resistance as he could, did beare off the blowes, receiued vpon his bodie diuers and sundry wounds, and doe what they could, no one could pull or remoue him from thence, till fretting rage kindled in these merciless creatures, made them kill the Boy vpon his master, as his Master vnder the Boy, both at one instant togethers.

The memorie of this act, as it is most pitifull in rehearsall, so will it of a number be thought very strange. If any Fidelitie, haue by seruencie been accounted off, this you will iudge of any others ought chiefly to be embraced. But yet not this, nor any of the residue of those parts of Fidelity by me already deliuered are such, as in this place I hold méete to be pursued. For howbeit the seruice of our Secretorie is properly by it selfe with all assurance to be caried, yet do we not place him in so meane a degrée as that by corruption of coine, he might be held for distrusted, nor on the other side would we haue him of iudgement so disfurnished, but that touching the difference of counsels, or tender of his life, he should make a decernement.

In this Boy voluntarily as he did, in the very weakenesse of his yeares, to séeke by death his Masters safegard, was no doubt a thing worthily to be admired. But in manifestation of so great loue, and testimony of so loyall affection, had hee been by yeeres more enabled, it would haue been thought verie fondlie of to haue done it, without thereby his Masters death might haue been reuenged, or his life preserued:

Else

Else to what end is Fidelitie applied, or what vse at al in reckoning, remaineth there of it?

By discretion to discerne, by vertue to iudge, and by wisdome to resolue, how and which way the efficacie and assurance of al trust and fidelitie ought to be carried, is a thing meetest in all reputation principally to be obserued. How can there otherwise appeare any worthinesse, if affections sort to be equall, or what distinguishment may there bee of spirits when mens iudgements are common.

George Castrioth, surnamed Scanderbeg, the terrour while he liued, and only man able to confound the Turkish forces, during his infancie, hauing been trained vp with Amurah father to Mahomet the second Emperour of the Turkes (for that in the conquest of Epirus by the same Amurah, the father of Scanderbeg, being slaine, and his Signory subdued vnto the Turke, hee was then with others led away into Turky a captiue.) When he arriued to manly yeares, and serued with great fortune and valour the said Amurath in his warres: it happened that being in one great battell as generall of the Turkish Armie against the Christians, and fighting against Hungarie, a remorse of conscience tooke him, in that hee being the sonne of a Christian Prince, professed in Christianitie, and vowed to God, should so wickedly become the confusion of his brethren, and warre against Christ and his kingdome.

And albeit hee was neuer vnfortunate in any fight, and at that time likeliest of all other to attaine the victory, yet regarding the state and manner of the conquest, he faintingly withdrew, and with great discouragement vnto his people, gaue power vnto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, tooke themselues together in flight.

In this company, was a noble Gentleman, wise in behauiour, faithfull in counsell, and secret in trust, at that time Secretorie and of counsell to the great Turke. The place of their residence seruing well to the purpose, him Scanderbed (being of the others assured) tooke only in hand to acquaint with his enterprize. And forasmuch as his credence with the said Amurath was such, as in the repose of his troth, rested both Signet, and

and warrant sufficient, to put forward whatsoeuer direction or command in any the Turkish signories, vpon paine of death to be obeyed, Scanderbeg declaring his wearisomnesse of captiuity & seruage, desire to visite his kingdome, and liking after that to liue at liberty a christian & there withall how often the Turke had promised to restore him and yet stil brake with him, enioyned the Secretory to write letters of command in the Turkes name, to the Deputy or rulers of his fathers kingdome, that as their lawfull Prince and gouernour they should then at that instant without more delay receiue him, and thencefoorth renounce and put from them their wonted charge and authority.

And albeit the power of Scanderbeg was in that place great, and the Secretory nothing misdoubted at all his resolution, and therefore feared too much to contradict him in the same, knowing also that if he assented to that demaund, hauing yet liberty to depart, he might timely enough aduertise the Turke to the preuention: yet vsed he neuertheles so many effectual speeches as for the present he could, to dissuade him: which not preuayling, he assented at last for feare, and wrote as he required him.

The Letters orderly signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisedome, fidelity & counsell of the Secretory, thought it now a matter of no small worth, if by any facility he could win him also vnto his company, to passe in the same iourny, or otherwise if he refused, then deemed he fit that he should not returne aliue, to carry newes to the Turke of his determined iourney. And therefore first with as many kinde entreaties and offers of all honour, fauour, estimate, and aduancement that could be, he assayled him, he proposed also the expectation of his owne fortune, valour, power & strength of the euerliuing God whom he serued, that was able to defend them, and all possible meanes that otherwise could be deuised to moue him. But none of these in fine preuailing, hee lastly set before his eye, that vpon such refusall, he for his owne best assurance must be enforced to kill him.

Which maner of speech, albeit moued in the Secretory diuers alterations, yet chose he as the most honestest part, no wayes to defraude the trust in him reposed, especially by assistance in his own person thereunto giuen. And seeing he could by no meanes escape with life, aduised suddenly rather to die in the hands of

Scanderbeg for that he had already done, then in so manifest an action of disloyalty, to be found a principall actor of treason against his Lord and master.

Great is the linke of Vertue whereby the mindes of men singular are many wayes bound, neither falleth it out in those of weak spirit and capacity to become partakers of the praise due vnto so high and honored excellency. To men basely conceited, there is neither respect of troth, loue, honor, duty, or other matter whatsoeuer, whereby to drawe them from a sensuall appetite or carnall desire of their owne liuing, safety & commodity: But to those who are the owne schollers to vertue, to whom true glory is of price, who only haue in estimate to make choyce of things worthy: In these it sorteth to be a shame, what others reckon for laud: to them a preiudice, what many hold for gaine, they contemning by a sole vertue and discrete choyce of the mind, what is besides or lesse then that which accordeth to the true honor and reputation of well deseruing, cannot content themselues to liue where there credit dieth, despise wealth, where honour is to be pursued, neglect reputation, where loyaltie is not entertained, and expect no fidelity where consequently the effects of an honest and worthy minde, are not principally to be caried.

As then, by what vse soeuer applied, I do in all things commend fidelity and trust to be performed where by distraines it is chalenged: so now do I in the cariage of this our Secretorie, sort him forth properly frō the residue by a difference, for where in persons of lesse conceit, and lower respect, some vsages are commendable, in him they are to be presumed, as no wales to be doubted of: neither is it to be expected, that the mould of such a one should be so subiect to imperfections, as that in common and meane actions he should thinke to bee praised: seeing that where any breach of those parts in men lower conceited might be found, it would in them be held as in comparison a thing no more then might bee doubted, but in him would it turne to a most vituperable basenes with such intendments to be spotted.

And as I thus sequester him from the ordinary vsage of what held to bee liked, so doe I againe draw in him a special choyce, of things high, and worthie beseeming, aboue others (lesse consecrate) in all things to be carried, and wherein the

ſum of his fidelitie ſhal only be required. For ſeing that by reaſon of the place wherein he ſtandeth of imployment, by reaſon of his ſuppoſed education, birth, qualitie, or other decernment, by reaſon of the waight, more then of common truſt, in him diuerſly impoſed, he ſeemeth to bee a man euery way proportionate to a far other end and purpoſe, then of euery ordinary attendant is commonly required, it muſt néds then be of ſuch a one coniectured, that by farre greater skill and meaſure he be in euery of his actions demeaned, that with much greater modeſtie, care, reſpect, conſideration and integritie, hee doe by ſuch meanes temper all his outward and inward behauiours, and iudgements, as being himſelfe in reputation a Gentleman, and conuerſing among ſuch as haue diſcretion to deeme of a Gentleman, he may leaſt of all be touched with any thing, that leſſeneth or ill beſeemeth any part of that, which principally may appertayne to a Gentleman.

And wheras in any other attendant it is a matter praiſe worthy, to bee beautified or aduanced by ſome one or other ſpeciall vertue or quality, in him it is of neceſſity, who by how much the more nérer he is in frequentatiõ of any honorable place or calling, by ſo much the more néedfull is it, that hee bee accordingly furniſhed wherwith in ſéemely and laudable ſort to enter & approch the ſame. And as in the ſeruice of euery one whatſoeuer, it is ſpecially required to be endued with al parts of dutiful attendance and loyalty: ſo is it for him to excell, and be different, becauſe in his imployment, truſt and otherwiſe, there is exacted at his hands a farre greater ſcope and efficacie, then therewith any other ſéemeth to be charged by any proportion or quality.

By this meaſure now of Fidelity, truſt or loyal credit of a ſeruant, in which place our Secretory, as you ſée, ſtandeth bounden by the firſt degrée of his ſeruice, it may ſecondly be coniectured, in what reſpective eſtate he ought for the reſidue of that which to his attendance appertaineth, be accounted a Friend. The limits of Friendſhip (as it might be obiected) are ſtreight, and there can be no Friend where an inequalitie remaineth. Betwixt the partie commanded and him that commandeth, there is no ſocietie, and therefore no Friendſhip where reſteth a Superioritie. But I ſay and affirme, that if it be true, that the ſumme

of all Friendſhip taketh his originall of loue, and that the true demonſtration of loue groweth by a ſympathie of affections, of which affections Vertue is ſaid to bee the whole and ſimple ground, then may this ſympathie of affections ſo grounded on vertue as aforeſaid, be turned into loue, notwithſtanding the inequality of eſtate or condition whereby a man vertuouſly diſpoſed, being ſeruant to ſuch a one who is honourably inclined, may in that place of ſeruice in which he continueth, be reputed. in proceſſe of time to become as a friend.

But if we ſhall goe to the true definition of friendſhip, you will then ſay, that this friendſhip ſo called and reputed among men, as it is a ſympathie of affections firmely united together, ſo is it ſuch a vniting, as wherein what the one coueteth, the other deſireth, in reſpect whereof worlds and life, and all are not deſirable, but deſpiſed, I would not here be taken, that of any ſorts of people that run into al, or a number of theſe like effects, without exception of quality, I intend, that they therfore were alſo to beare the name of friend, for ſo men vtterly vicious and leaudly giuen, conſorting in wickedneſſe, and other baſe exerciſes, in which each ſpendeth his life, or deſperately dieth one for another, might be reputed as friends, I haue no ſuch meaning, nor is my intent herein to ſo generall a purpoſe. But ſpeaking of friendſhip, I only deale with ſuch, whoſe actions and ſincere deſires haue in vertue higheſt preheminence, for theſe, not by aduenture, but by a deliberate counſell and choiſe regard ſpecially had, of things valuable and worthy, doe accompliſh their affects by a moſt honourable purpoſe.

To this I anſwer, that if the weight of friendſhip, ſo conſiſteth in a ſimpathie of affection, vniting of hearts, coueting anothers good, and deſpiſing all that may be gained, in reſpect of the party befriended: why may not our Secretorie as well as any other merit neuertheleſſe in this place of ſeruice at the hands of his L. or Maſt. the name of a Friend? Why ſhould be not therin aſwel as any other haue that power in him planted, wherby to become a Friend? Touching the equality of affections, though it is ſtil laid downe that therin ought to be no difference, and the commander and the commanded, do yet alwaies make a diſcordance: I may neuertheles thus much deliuer therof, that by all

common

common likelihood it is assuredly to be coniectured, that no one personage of estate, lateth choice vpon such a one to serue so nære about him, and to be in place of so great trust as appertaineth to a man of that reckoning, but ere he long haue vsed him, he bindeth vnto him at least some good part of his affection. For how can it otherwise be thought, but that our Secretory being one euery way so waightily to be imployed as he is, partaking as he doth with so many causes of importance, and vndiscouered secrets and counsels, standing as he must vpon so nære attendance, as he that is almost (as occasion seruеth) euery minute of an houre to be vsed but that to his Lord or Master, he must of necessity be very chary, and at the least wise more particularly then many others, by a great deale to be beloued.

He then thus finding in so noble a place so honourable an account, our Secretory being as he ought to bee, a man of vertue, and worth, cannot chose on the other side, but frame his vtmost thoughts correspondent in al things to those particular fauors, his conuersing, his nérenes and attendance, turneth then to an affection, and this heated by the daily encrease of his Lord or masters liking towards him, groweth thence to a feruency, and so each vertue kindled by the others Grace maketh at last a coniunction, which by the multitude of fauours rising from the one, and a thankfull compensation alwaies procured in the other groweth in the end to a sympathie vnseparable, and thereby by all intendment concludeth a most perfect vniting.

Panutius, the faithfull Secretory and counsellour to the great Emperor and Philosopher surnamed Aurelius, for the high wisdome fidelitie, and counsell by him in all his seruices continued towards the Prince during his life time, and euen to the very entrance of his graue, deserued before many others (secret also in aduise to the said Emperor) to be termed and called by name of a friend. Insomuch as he only daring to speake plainly, what in others iudgements might seeme to bee offensiue, and to perswade faithfully, what he saw most agréeing to the present extremity made the Emperour pronounce himselfe fortunate, to haue nourished one so discréet in his Pallace, and most blessed of all, in that when each failed him in his dying, he only was found assured vnto him among all that were liuing.

In this friendly knot of loue, and that of seruile command, remaineth a most notable difference, especially for this matter of trust and fidelity, required in seruice, for, *quem metuunt oderunt* whō men feare they hate: wel may they for fashions sake please, but this sound kind of affection is often far from their thought. And yet that there may be an awed reuerence, aswel in loue as in feare, who doubteth it, yea and that rather far more assured and effectual then the other. For where this grounded loue by vertue once staieth confirmed, the humility and gentlenesse of the mind is it immediatly ẏ afterwards directeth the thoughts, we then do gladly honour the more, by how much the willinger wee desire to serue, and more firmely obey, by how much the more entirely we stand to be fauored. This friendly fidelity, not vrged or constrained by soueraigne command, but of a zeale to weldoing voluntarily embraced, leadeth the reputation and estimate of our Secretory to be received as a frend.

As of fidelity, besides credit of counsell and riches there are sundry other branches, and diuers deserued parts that seriously may be commended, so are thereof friendship. The association of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedly must the party frequenting so great a place of seruice, proue then to be a person of right spectall commendation, of answerable vertue, and of noted discretion. For that in doing seruice to his Lord or Master, it séemeth a matter incident to his account, and to the better effecting the name of a friend, that in causes vrgent and needful, he be not vnpurueyed in his owne person, wherewith discreetlie, as occasion serueth, both to aduise and counsel (the very efficient matter wherin his enabled discretion may with greatest singularitie be performed) the assurance whereof, by credit of most memorable antiquities, hath not onely framed that of loyall seruants, such haue bēn entertained as faithfull friends, but also hath not bēn slender occasion many times, to the preuention of sundrie vehement and dangerous mischieues.

To accompany the troubles, miseries, calamities and infortunities of him to whō we are this waies, or that waies in our seruice linked or beholding or to beare willingly, & with a sofferable mind for his sake, whatsoeuer in declaratiō of our vertue

séemeth

ſeemeth to an honeſt diſpoſition, to be either incident or apper-
taining, no man verily denieth, but that they are aſſured and
notable demonſtrations of a very exquiſit performance. But
what of that: the property and excellencie of this vertue is not
therfore alwaies in that one only ſort to be carried, neither with
the greateſt eſtimate and commendation that thereunto is ap-
propriate, is the worthineſſe hereof wholly to be commended.

To preuent miſchiefs ſomtimes, and by a wary foreſight and
care had of the honor and reputation of our commander, to fence
(if néed be) the ſame by a politick deuiſe, without preiudice, from
any touch of diſgrace or diſhonour, to diſſwade or dehort faith-
fully, from things impeaching or offenſiue to their eſtates or
nobility to reueale the hurt they know not, or cauſes important
wherunto they are nothing priuy, to counſel deuoid of flattery,
and to oppoſe the good that leaſt harmeth, and the euill that hath
nèereſt remedy: theſe things as in their ſeuerall conſiderations,
they can as ſufficiently as any others declare a man to be endu-
ed, both with rare knowledge, & right excellent vertue, ſo who
doubteth, but that the moſt ſlender of thē al, weigheth as déepe-
ly as any other in cauſe of fidelitie. And yet if any more ſpeciall
liking in one thing then other be to be attributed, where com-
monly men do ſéeme to haue generally well deſerued, then of
neceſſity muſt the ſame greatly rather enſue where euils moſt
preiudicing are forſéene and auoided by politicke wiſdome, then
where vnskilfully they are entred into, carrying in their bo-
ſomes, either extreame hazard or ineuitable vndoing.

Such is the felicity that the maſter or Lord receiueth euer-
more of ſuch a ſeruant, in the charp affection and regard of
whom affying himſelfe aſſuredly, hee findeth hee is not alone a
commander of his outward actions, but the diſpoſer of his very
thoughts, yea he is the Soueraigne of all his deſires, in whoſe
boſome he holdeth the repoſe of his ſafety to be farre more pre-
cious then either eſtate, liuing, or aduancement, whereof men
earthly minded are for the moſt part deſirous.

Of all the abuſes that haue been or at this day remaineth in
the attendance of honorable perſonages, there is no euill ſo ſe-
cret or pernitious, as is the venome of flatterie, the couert ſea-
ting whereof, in men of all ages, humours, qualities and com-

plexions, hath for the most part taken so vehement and deepe impression, as it seemeth almost irrecuperable in the greatest sorts and numbers of persons to bee auoided. The dalliance of this dainty clawbacke is smoth, the entrance pleasing, the progression subtill, the continuance forcible, but the end falleth out euermore to be deceitfull.

Men infected with this kind of security, and baseness of condition, being in proper designments Curri-fauors of the world, it is no maruel if hauing in common request, al the wes possible of grafted and sound demeanours, they slide many times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselues at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a manner of sacrilege, to be found slacke or contrarious in any thing, *Dicunt?* say they, *Dico, aiunt? aio.* Finally, resoluing trustily to deale no way, they deuise how it may be possible to frame themselues euery way.

These and such as these impugning the plaine and simple drifts of honest meaning, haue alwaies a face of brasse, wherewith to showe forward, and to forestall what by the shamefast entendment of any other, seemeth bashfully to be pursued, they are still prelling on, and euermore sliding, but if they once get handfast, or happily be after strained from the hope of that they would, their loue then and attendance immediatly thereupon die at one instant together.

Iniurious me seemeth and too too perillous is the approaching of these priuate whisperers, whose inward conuersation, as in the very first conceit and discouery thereof, it appeareth vnto a man vertuously giuen, to be altogether odious, so vnto him that intendeth purely of himselfe, they are in the seruices of Noble men euermore most thwarting and malicious, insomuch as if such a one staied with honesty, would neuer so faithfully, simply and truely endeuour himselfe by all parts of dutifull care and loyaltie, he shal yet neuer want of those peruerse creepers, that by one cautelous suppose or other, will still bee before hand, where with if it be possible to disgrace him vtterly.

That these and such other actions of vility, commonly hand-

led

led, as they are in honourable places, doe become oftentimes barres to good meaning, and stumbling blockes to plaine dealing, there needeth (as I thinke) at this present very small question. Neither would I bee so misled, as to deeme that there wanteth either insight or iudgement in many noble personages to discerne them, for they are discerned, and oftentimes spurned at, I know it right well, but what of that? This being also a common practise and occupation of the world, smoothly to liue through all things, and to meane truly in nothing, it is no maruell if by the too double diligence of such men, some one or other happen now and then to be deceiued.

But forsomuch as it is of necessitie, that euery honourable estate must and ought to bee serued, & that where a multitude of good are in attendance, there ensueth commonly to bee among them some few that are euill, either of an annexed propinquity or opposition of good and bad, vertue and vice, emulating or rather enuying as we see the daily progression each of the other, or else for that the world something addicted to pernerse manners sendeth forth oftentimes such imps of her substance, as become monstrous disturbers of euery honest endeuor. It shall notwithstanding behoue him whatsoeuer, whose end and expectation stretcheth to the sole desert, that of euery laudable purpose is rightly to be attained, either in abstaining from any occasion of blemish to his vertue that may happen, to resolue with himselfe neuer to serue at all or seruing, at the least wise so to arme his conceits for all maner of such like disgraces, as that he may content himselfe in that being but truly censured as hee ought, the end of his determinations are certainely to be adiudged honest, albeit his ill hap perchance such, as thereby hee attaine neither liking nor preferment or if either he stand in present, or be in possibilitie to attaine fauor, then not to be discouraged in the honest prosequution thereof, by any practise or enuie whatsoeuer, resting in himselfe firmely assured, that time or the true discernment of him whom he serueth, shall at length yeld scope to that, whereunto by true degrees of vertue he sought to haue aspired.

And seeing that in all causes of zeale and loue, where the mind is tied by an entire desire and care of well doing, to him whom once in conceit it seemeth to grow chary ouer, the force

thereof

thereof seldome or neuer passeth lightly at the first, without some blocke or other laid before it, whereby to hinder or discourage the proceedings alreadie determined, and that so farre forth as one while a man supposing the fidelitie of his seruice might at a time be fully effected and discharged in the requisite deliuery of some present aduise and counsell, yet terrified perchance, or otherwise dissuaded with the resolution, mightines, or nobility of his L. or Master, or fearing to bee argued of presumption, or else inserting downe the desire he hath of safegard vnkindly to be mistaken. It shall not therefore be consonant to this our Secretories place of seruice thereupon immediatly to become silent, or so to suffer the euill which himselfe clearely seeth, to passe vnregarded, especially when the case is either weightie or nerely otherwise concerneth his nobility whom he serueth, for so should hee by a kind of Pusillanimitie, become guiltie of the very occasion, how great soeuer the same should happen, which sometimes lying in his credit or counsell, to haue impugned he of a weake disposition abstained neuertheless to bee preuented. And yet is it not (needs must I say and confesse) a matter altogether vntried, that men vainegloriously minded or arrogantly otherwise intending of their owne proper seruices, notoriously oftentimes do fall into this vaine of presumption, who pricked on with the credit and fauour to them giuen by their L. or Master, and foolishly conceiuing thereof to lead their thoughts in a string, do ignorantly or perilously thereupon, take in hand many times to direct them in their serious affaires or counsels, and controlling in their inward thoughts whatsoeuer is besides or contrarying to their own opinions, do of seruants become sawcie: of men modest, malapart: of aduisers, arrogant: and consequently, running into euery misprision of others, and what else appertaining to a regard of other mens actions, appeare at length so imperious, as by the sole default of their own misdemeanours, they are turned at the last quite forth by the elbowes.

The defect hereof, so far discrepant as it is, from that steadie kind of gouernment herebyo throughout concluded vpō, needeth not I thinke in the framing of this our Secretory, to be any further forewarned, who by shaking from his owne person any part of the vilities that in others may seeme chiefly to be discommended,

mended, is herein to bee ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not first committing any action that may appeare vile, or hardly to be borne withal, and next in suppressing so much as in him is, what soeuer commendation or liking duly to bee annexed to his owne proper deseruing, wherein humility freed from all maner of base & seruile purposes, shall then sufficiently instruct him, that curtesie is a vertue, lowlines a thing annexed vnto gentility, to be proud is a vice, to be contemptuous a filthines, simplicity is sound, deceit to be abhorred, Loyalty a matter in estimation, flattery to be held abominable. I will not here dispute how much excellent and needful it were vnto their estates, that the nereſt attendance of honourable personages, wherewith man of such vertue and knowledge in this sort frequented, neither carping at sundry enormities, would thereby deuise, to draw forth vnto you a man vnmatchable in qualitie, & whereof the world or any heauen beſides, scarce yeeldeth either shadow or property, but proposing the worthieſt parts, which of euerie one absolutely fitteſt to be acquired, I do only endeuour to lay downe no other matter or ground, then wherewith men that be speciall are at this day held to be endued, and such as in all ages heretofore haue been thought meeteſt to be followed.

What should I lade this discourse with nũbred examples vnto you of the great estimate & regard of those, who to keep their faith inuiolable to their Lords, haue some of them bin so iealous of their honors, as for the safegard therof, haue by great aduisement made a voluntary aduenture of their deareſt liues, some againe with great loue and fauour, entertained and reputed of by their Lords, and not able in their seruice as they thought during their life times sufficiently to recompense the loue and especiall zeale they beare vnto their Honours, haue afterwards vnto their children being in great disgrace with the state preſen, so fully effected the fruits of their well wishing, as that by the tender account, reuerence and loialty to them proposed, they haue right wel declared that not vnto times alone of estate and fortune, when little regard of such things might bee at their hands expected, their vertues haue been limitted, but chiefly in extremitie and times of want, wherein their sundrie fruitions haue been in moſt aboundant maner supplied. Others like wise

charged;

charged on the death bed with the secret affaires of their L. to be kept in speciall care and reckoning from the knowledge of other men, could not by multitudes of fauors, by threatnings, or other large offers whatsoeuer be so farre seduced, (as when the dead was quite passed and gone out of the world, wherby they néded not at all to haue doubted) they would yet bee led in the least iot of all, to defraud the trust in thē repoſed, but haue kept the same inuiolable to their vndoubted commendation, and further increase afterward of good liking to a farre greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue been daille recorded, the multitude whereof for brenity I doe omit. Contenting my selfe that of these two chiefe and principall matters of seruice, I haue thus farre foorth already in generalitie debated, leauing therefore what else to be considered therein to the knowne abilitie of others, I proceed vnto the nexte part that in the continuance of this discourse was at the first intended. And forsomuch as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as bee naturally touched with any bad or vile coercement, capacities that bee insensible or ignorant, such as haue want of education, or whose demeanors are to vertue wholy insufficient. Let vs then more particularly if ye will see what manner a one he ought to be touching his person, habilitie, and condition, that to the worthines and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretory.

For the deliuery thereof, and the better to find our Secretory as neere as either may be gessed, or framed, such and none other in deed, as in true and perfect meaning he ought to bee reputed we will distinguish the seuerall considerations and respects of such a one, in three speciall points sorting to his office, fully and fully in this place to be considered.

The first shal be of the person, touching his educatiō or being, the second of his conuersation and order of liuing, the third of his sufficiency, by skil, knowledge, and abilitie wherewith to discharge the place of his calling. Formerly thē touching the regard of his person, it is requisite, that he be descended of honest family or parents, the efficacy whereof conduceth not a little to

the

the coniecture of a ſound and honeſt condition: that he haue alſo had good education, whereby the mind wel diſpoſed is oftentimes framed to very good purpoſe. That hee bee of ſhape and countenance proportionable to thoſe required vertues, forſomuch as commonly enſueth, that Nature in producing of all her creatures, worketh in them effects anſwerable to their ſeuerall conſtitutions, and to flowers of moſt exquiſit proportion, ſhee giueth the moſt excellent ſauour: the dog is not ſhaped like the lion, nor the curre as the Spaniel: the Rennet tree is not as the Crabbe ſtocke, the one bearing an Apple, wholeſome, delicate and pleaſing, when it commeth to be taſted. the other putting foorth of the knurres, no other then the ſappe of Verjuyce when the beſt of it is inioyed.

By the countenance wee doe further iudge of the qualities and diſpoſition of men, inſomuch as the very markes of fauour haue not too many iudgemēts proued weak diſcouerers of ſome peoples good or vntoward conditions, we haue likewiſe in euident teſtimony, that ill diſpoſed nature confirmed by cuſtome, ſeldome degenerates from the kind, either whence it is ſprung, or wherein it hath long time bēn nouriſhed.

To mankind there happeneth in the body many deformities which ariſing from the defect of Nature, ſo much as by ill vſage of thoſe, who haue had charge ouer them, cannot bee amended, but being produced by Nature, doe protend ſome one or other notable inconuenience. To beautifie ſuch a ſhape with vertuous and honoured actions, is vndoubtedly praiſe-worthy, but to accord vnto faire lineaments, portraied with exquiſite and daintie fauour, a mind corrupt, baſe, wretched and vile, that of all others is the moſt greateſt and noted deformitie.

Diogenes being of one paſſing by, rebuked of his prepoſterous ſhape, and hard kind of fauour, anſwered, I with my vertues doe ornifie my ſhape, but thou with thy leadneſſe diſgraceſt thy fauour.

Touching the iudgement of nature by the outward face, many things might bee alleaged that diuerſly haue bēn diſcerned, the matter whereof nēding ſmall proofe, more then our owne common experience, I ſurceaſe to debate vpon, ſeeing my meaning is, but out of ſundry apparances to draw forth the greateſt

greatest likelihood, and thence to repose a foundation consonant to the module or compasse of this my present intendment. Onely let this be laid downe for a certaine, that the finest ware receiueth the fairest figure, and purest mettall the brightest colour, the damaske Rose carieth the sweetest sauor, and the most pliable part of vertue, is by greatest obseruance planted in the most proportionate feature.

This being then sufficiently spoken of the person, let vs now go to the Conuersation. The Conuersation seemeth vnto me in three points, or speciall notes to bee considered: that is, in the quality, disposition and order of company. Touching his quality, it is requisite, that first and aboue al other, he be a man sequestred from all kind of pride, arrogancy or vaine conceiuing of himselfe, for that the infection of these, are steps vnto all maner of disorder, contempt, malice and presumption whatsoeuer, that he be not litigious in argumẽt, as one vainly giuen to contend: that hee bee no ordinary scoffer, or friuolous deluder of other mens speeches, gestures, reasons, or conditions, that hee bee no quareler, leaud speaker, priuy carper, slanderer, or sinister backbiter of other mens actions, or laudable indeuors: but contrarie hereunto, that he be in speech gentle, in gesture friendly, in lookes familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions, that gladly of euery one hee doe suppose the best, be ready to excuse infirmities, & to salue imperfections, that in iesting he become not another Democritus, or in carping a Zoilous, that his tongue, eie and thoughts be indifferently framed to iudge truly and vnpartially of euery one: that of all things he abhorre priuate quarrels, and open contentions, and as the rocks of Scylla do eschue of any one absent sinisterly to speake, or otherwise to enforme against them, for that in these qualities and conditions properly, each one carrieth a decernmẽt of that which nèerest appertaineth to a Gentleman.

Now touching his disposition it is eracted at his hands, that he be not a man gluttonous, or that he be not ouer much subiect to drinking, for drunkennesse ouercommeth the mind, dulleth the memorie, enfeebleth the wits, maketh a man forgetfull of himself, the reputation he beareth, and the company wherin he sitteth. Wine saith *Ouid*, is the discouerer of secrets, and maketh a man

a man often commit that, which afterwards turneth to his great prætudice: in wine the regard of a mans selfe, and likewise al others vanisheth, the respect of his credit also and place wherein he serueth: a man giuen much to wine, hath no masterie ouer himselfe, and is not to be trusted with matters that bee important: a man talkatiue and one giuen to wine are both likened togeither in disposition, for in the one the strength of the liquor inforceth to speake what he ought not, and in the other volubility of the tongue giueth vtterance many times to what it should not: Speech, saith the Wise man, is a thing naturally giuen to euery man, but he that ordereth his words by discretion, seeth the way to wisedome.

This vertue of ordring and kéeping the tongue, is vnto our Secretorie not þ leaſt of many other points wherwith he ought especially to be charged, in him that is disposed to speak much, it cannot but ensue that his oftẽ babbling must nèeds at one time or other, giue proofe that he hath in himselfe as little secrecie as silence. To preuent this inconuenience, wise men haue obserued in nature a most notable and singular prouidence, who to the intent that men by her very instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentiue conceit, whereby generally to debate and consider of all things, and but one mouth to speake, giuing vs in testimonie therby, that we ought to heare much, to know much, to vnderstand much, and to speake but a little. Besides, that the tongue whereby deliuerance is made, she hath first closed in with our teeth, and them couered againe with our lippes, forewarning still thereby, that nothing ought thence to be discouered in haſt, not without speciall regard and district obseruance. For in this case also discréete Nature, after we haue once receiued into our eares the sound of any thing, she thence preferreth it immediatly vnto the mind, and thence to the heart to be censured or considered vpon: and last of all vnto the tongue, to whose lot, as last of these it befalleth to be partaker of it, so ought it from thence carefully, and not without especiall cause to be deliuered.

The diuine Philosopher foreséeing in man, the manifold discõmodities oftẽtimes ensuing by lowsenes of the tongue, where al others were teachers to speak wel, he only taught his scholers to

to vse silence, iudging therby, that the vertue of the tongue consisted not only in speaking, but how or by what occasion to vse the same, and vnderstanding first how to restraine the thing, that of it selfe was playable inough to be vsed without measure, they might easilier find meane after ward to speake oftentimes to good purpose, and not to accustome themselues as they did before, to prattle without order or any good or reasonable part belonging to discretion.

For this cause Silence, as the first gard of all affaires, being either secret or important, is (vnto men seriously occupied or imployed in the same directly to be commended. Which maner of Silence, as it fully instructeth in causes serious and of waight, to speake nothing more then needeth, so conueieth it also into the residue of our behauiours, a modest and choice kind of gouernment, in all actions whatsoeuer, either of question or argument, to be with discretion pursued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vse hereof, who aboue all others ought rightly to know and discerne, how, where, when, what, and to whom he ought to speake, and when, and wherein, to be likewise silent: it may by the reasons aforelaid bee sufficiently collected. For ought his speech in troth to be so ordinate as other mens, who for the most part limit themselues neither to time, place, occasion, or companie, the which in our Secretorie is, and ought to be far otherwise. And as touching the affaires, secrets or counsels committed to his charge. It is in him principally to aduert and consider that he is but the closet, whereof another hath both the key, vse and commandement that he ought therein to be a thicke plated doze, where through without extraordinary violence no man may enter, but by the locke which is the tongue, and that to be of such efficacie, as whereof no counterfeit key should bee able to make a breach. without the selfe same instrument that by the director thereof is alwaies to bee carried. By reason whereof, he is of mere trust and fidelity in him repoled, to become warp of his waies, and to take the course needfull, wherby the least occasion of breach thereof may precisely be auoided.

Ouer and besides all this, it shall further appertaine to the

disposition

disposition of this our Secretorie, that in shewing himselfe affable to all, he doe not either by reason of his birth, qualitie or estimate that he hath of his L. or master, goe about to abuse or wrest the simplicitie of any one to a bad end or purpose, but rather enforce himself gladly to vnderstand the suites of the meanest, and to giue them aide and furtherance to his vttermost: herein shall he not a little aduance the honour of his L. or master in preferring the iust and lawfull petitions or complaints of the poore, and in helping them to the spedie dispatch of that, wherewith by reason of their simplicitie, they oftentimes are greatly incumbred. It behoueth also so much as in him is, that he auoid all kind of intemperancie, either of choler or two much furie, that he dispose not himself to vile or vnbeseeming teames of baseness or surquedrie, that he with the two extreames of couetousnesse or prodigalitie be not touched, that naturally he do incline to good, and hate the badnes of any, that he abhorre flatterie as a Toad, and giue himselfe of any particular action, either to be vtterly silent, or else to speake truly.

Lastly now, touching the third point of these three, consisting in order, appertaining to companie: Needfull it is that our Secretorie haue in speciall remembrance the ancient saying, that common experience giueth to all men for approoued, which is, that Such as a man of himselfe is, such alwaies are they with whom he conuerseth.

If therefore of his owne mind and disposition a man endeuoureth to be good, and so to liue and be accounted of, him then beseemeth chiefly to haue respect to the companie hee holdeth. For which occasion, the Philosopher aduiseth, that men being good, doe chose to haue familiaritie with men that are best, to the intent that by the societie of them, their Vertue may haue encrease, and themselues learne to become better. The corruption of young men, by nothing so much accrueth, as by the slender respect they haue of those with whom they doe accompany, for that it resteth assuredly out of doubt, that the euill example and encouragement of one vile and ill disposed person, worketh more a great deale oftentimes in one dayes companie keeping, then seuen yeares endeuour afterwards, may release by any good instruction. Herein also the rather resteth

vnto our Secretorie, a most principall regard there of to be had, for so much as not the conuersation alone, wherein he is chiefly to be affected, dependeth therupon but the matter also of his ouerthrow and discredit, for who saith not in often apparance, that men simply conceited, and of their owne proper instinct very well giuen, are more discredited and condemned many times by occasion of the company whereinto they haue aduentured, then of any apparant euill that in their owne persons rested publikely to be decerned.

Hereunto accordeth the proofe of all common society, wherein men onely of those that know them are iudged as they bee, but in generall reckoning, are euer censured according to the goodnesse or badnesse of those, with whom they liue familiarlie. It followeth therefore, that Who so will no euill doe, must do nought that longs thereto for in good men it is not alwaies inough of themselues wittinglie not to haue committed any euill, but hee that desireth to be good indeed, ought not so much as to become an occasion or slander of euill. If men would but throughly enter into that weight of their estates, and truly consider with themselues what of dutie appertaineth to very reputation indeed, they would not then thinke it enough to bee in this credit, or that place, or thus countenanced, or that way enriched, arming themselues only thereby with vaine glorious titles, but therewith would also deepely imprint, that them likewise behoued by certaine especiall insight had into their owne waies, so to order and direct themselues, as thereby deseruedly they might beare the selfe same account whole and vnblemished, which in opinion they haue carried, the which cannot any waies bee, without in all their outward and inward actions, they doe beare an especiall eye to the matter of their owne credite. And what one thing is there in the world (to him that by true degrees of vertue endeuoureth to be aduanced) more charie then the account and estimate had of his name and fame? What one good more exceeding, nay what life can be more precious? Much therefore ought the regard hereof bee in choice vnto our Secretorie, as that which as an action most singular I haue iudged fit to bee exposed in this place vnto him.

Hitherto.

Hitherto haue we endeuoured in person and behauiour to find a man méete and conuenient to the purpose hereof, wherein my intent hath been not to omit any thing which to that place and calling might any waies be adiudged necessary. Now the circumstance of these proceedings leadeth vs next to consider of our Secretories abilitie.

In this consideration, it falleth out, that forasmuch as his office and place calleth him all together, or for the most part to the handling of deepe and weightie affaires, wherein his capacitie shall sundry waies be exercised, and wits throughly tried, it behoueth him therfore to be furnished with Skill and knowledge accordingly, whereby the better to be adapted, vnto the ordinarie vsage and employment thereof. To this end it befitteth that he be well studied, especially in the Latine tongue. It is likewise conuenient that herewithal he haue a ripe add quick conceit, aptly to receiue, what on a sudden shall bee to him deliuered, and that he retaine with himself a sound and good memorie, for the conseruation of those things that vnto his charge shall daily be committed. He ought for his owne furniture and instruction to be a man not altogether vnexperienced, to be wel languaged, to be sufficiently read in Histories and Antiquites and times passed, to haue notice both by reading and conference, of the situations, customs, manners and conditions of men, cities, countries, and common weals to haue familiaritie with strangers, and men of diuers nations, whereby the better to bee ascertained of their humours, behauiours, and dispositions: and wisely to worke vnto himselfe a peculiar insight into their estates, counsels and iurisdictions, being therewithal warie that this association with such kind of people worke not vnto himselfe, or the affaires wherewith he shall be credited any matter of preiudice.

Now is it a matter often séene, and in common vse almost to be found, that a great many of men otherwise discréete, learned, experienced, and for the seuerall callings questionlesse of very good deliuerie, and euery way to bee déemed sufficient, some also that in the Greeke and Latine tongues are verie well studied, and are also with the vse of forraine languages laudablie indued, that notwithstanding haue not in themselues the

facultie and vse of well writing, nor can orderly, and vpon a sudden lay downe without much adoe, and that many times also in very preposterous manner when it is done, what to any extraordinary purpose seemeth to bee thought meet and conuenient. Some againe in whom there is lesse Skill greater Ignorance of learned knowledge, and farre meaner application euery way, wherewith to bee enabled with sufficiency, haue neuertheleſſe a conceit too rife, and are in wit so prompt and capable of any thing laid before them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly answer for it) neither inuention nor imitation wherwith in very commendable sort to performe what them seemeth good, on a sudden to deliuer in writing.

What should bee the cause hereof. I cannot else deeme, but onely a meere instinct of Nature, who seuerally powreth her giftes in their creation vnto euery one, whereunto others (exempted from that proportion) doe seldome by any Art or Studie reach vnto; yet is Exercise no doubt in those that haue any sauour of learning hereunto a great furtherance: But he that in this place must be applied, how learned so euer hee bee, must a little giue place vnto his Schooles, and frame his pen and order of practise to pursue that forme of writing, which plainest meaning and aptest speech, hath in common deliuerie, the endeuour whereof how difficult the same will be to one being rife in discourse, my selfe haue had some priuate testimony, notwithstanding vse and continuall practise I know, is that which in time ouermastreth all things.

To the beautifying of this part of our Secretorie, it is needfull that he be somewhat therein ayded and furthered by Nature, to the intent his inuention to euery seuerall occasion, may be the more easie and proper, and that without any often blurring or enterlining which commonly happeneth to those, in whom long study seemeth so hardly to hew out of their labors, as if by a manner or kind of inforcement, the same from a hard rock were violently to be drawn forth and carued, which bluntnes, as I may tearme it, of conceit, is not in this part of seruice in any wise to bee admitted. Neither am I for all this ignorant, how manifoldly it often befalleth vnto diuers the readiest

wits,

wits, that at some one time more then at another, they haue lesse abilitie, and much harder is their deliuery a great deale, in matters exquisite to be performed, then vsually otherwise is by ordinarie triall vnto them accustomed: the occasions whereof may be diuers, whereby the senses are many waies dulled, as by too much repletion of meates and drinkes excessiuely taken, by too great study and often musing, driuen thereby into a melancholy passion, by motions too intemperat, happening vnto the mind: and finally, vpon sundry other instincts and occasions, which I cease to remember, all which being offensiue as they are, vnto the necessary regard of this our Secretories attendance, it standeth him greatly vpon by all possible meanes to repelle them to the end that his wits being as neere as by endeuour can be compassed, alwaies in one selfe stay and readinesse, hee may not in times suddenly requiring effectuall and present dispatch, appeare any waies disfurnished, of that which at his hands, is and must of necessitie in this place be required.

It is not then learning alone (as you see) that is able to make a man meet to this kind of practise and study, but naturally to be besides endued both with wit, vnderstanding, and memorie, whereby to leade and conuey those necessary euents, that in this place are daily to be frequented, and therwith to haue likewise care and regard, with modest and discréet maners and behauiours to preserue and keepe the same forces, wherby he may be the more readily prouided (as I said before) for all times and purposes. Neuertheless, how much néedfull it is to that place more thē ordinarily to be learned, yea with the greatest ability and perfection (if it were possible) to bee also euery waies adorned, I haue already sufficiently laid downe before hand, and still do propose the waight thereof, as a respect amongst others to be most especially imbraced.

In this maner haue we by sundry degrées endeuored to leade along our Secretory vnto his appointed Place and Office, wherin we haue first discoursed largely of the function he beareth, respectiuely touching his seruice: next to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation, and Abilitie, a man meete for that purpose. I now resteth,

that as the finall determination of this labour we deliuer vnto him his office. Of this then the part especiall and intendment most principall, consisteth, (as by experience is found) in the vse and exercise of the Pen, the wit and Inuention together. The ability so exactly before required, and discoursed vpon, is herein now to be put in practise. To the execution of this office it is requisite the Secretory, be for the perfection of his hand in the variety and neat deliuery of his letters in writing, singularly to be commended, that he haue with himselfe also therein a very ready vse, quicke, and spéedy conueyance for dispatch, that warily he giue héede to obserue the order, methode and forme to him from his Lord or master deliuered: forasmuch as in discharge hereof he is vtterly to relinquish any affectation to his owne doings, or learning herein to any priuate iudgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matters to him committed are to depend vpon the humor of his commander, and not vpon his owne or any others directions.

Hereof is he excédingly to become studious, and a zealous imitator in all things, to the intent that knowing the effects of his Lord, with what ends and purposes they are caried, and vnto what forme and manner of writing he is specially addicted, he may the more easilie and with better contentment discharge that part of his seruice, wherein by continuall occurrents he shall haue occasion daily to be imployed.

He is in performance of this charge, to be a man watchfull diligent, careful, industrious, not giuen to ease, to auoid al occasions of sloth, to the end, (as I said before) by continuall exercise of his wits, to retaine his spirits apt, and his memory fresh. For Idlenes of it selfe is the proper nourishment of many other euils, the hinderer of each good purpose, and the deformed monster of all humane exercises. Whilest Idlenesse attacheth the body, it giueth scope to ill thoughts, occasioneth distemper, maketh vnweldy to labour, brédeth wearisomnes of vertuous exercises, entiseth to vanities, corrupteth with pleasures, & fédeth a man with trifles. If therefore there shall be any time vacant of affaires vnto our Secretory, (as all seasons are not alike wherein still to be occupied) the same shall he deuise, either

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in pleaſant recreation to be ſpent or in ſome other honeſt exercise or ſtudy, wherein whatſoeuer is not improper vnto a gentleman, ſhall be to him in ſpeciall choiſe and as an action fittest of all other to be receiued.

His office is likewiſe to entertaine all manner of ſuters vnto his Lord, to conceiue and vnderſtand of their ſeuerall occaſions, and how much or how little, they or any of them doe import, to anſwere the diſpatch of the greateſt with as much facility as he may, and thoſe of leſſe moment with diſcretion to remoue, and put backe, to the end the walkes and paſſages of his Lord be not with the vaine and friuolous demeanors of fond people too often encumbred.

He ought alſo to haue regard to times and places conuenient wherein to moue his Lord vpon any ſpecial or vrgent occaſion, or in which he is to prefer vnto his preſence or hearing, the perſon or cauſe of any one. To ſee that the ſame returne not offenſiue vnto his priuate liking, that the furtherance thereof bee not in times when he is ſolye diſpoſed to particular ſtudies, or that he is otherwiſe buſied in matters of eſtate or counſell. To conſider firſt of the quality of euery ſute, and condition of the party as neere as he may be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordingly, if he ſee cauſe, in his owne perſon to anſwere the ſame: for it is not ſeemely he ſhould trouble his Lord vpon euery light or ill beſeeming ſuggeſtion. To be circumſpect in the diſpatch of euery thing to him deliuered, and in matters of weight and charge, to be alſo prouident and wary, heedfully intending to the ſafe diſpoſing of whatſoeuer requiſite, from the eyes or knowledge of any other, whereunto none ſo much as himſelfe ought to become priuy.

He is likewiſe to auoyd all manner of delayes, & not to accuſtome himſelfe in any wiſe vnto negligence, for that the vſe hereof in ouerſlipping of ſmall trifles, induceth many times, to pretermit things of larger circumſtance, and of farre greater moment. It ſtandeth him vpon in the exerciſe of his office to be alwayes as neere and as ready as may be, in his ordinary attendance, for ſo much as being vpon a ſudden to be vſed, it is needfull he be alwayes at hand, and is intended that his abſence

cannot therefore any long time bee spared. In conclusion, it is mœtest in all things, that so farre forth he be addicted vnto his present seruice, as that in respect thereof he become vtterly requestred from all priuate regard or affection of any thing, sounding to his owne appetite. Finally, being a man fauored or entirely reputed of in his office, hee may not for any friendship, corruption or gaine whatsoeuer, by any sinister practise, colour, or meanes, goe about to abuse the countenance and credit to him giuen, by his Lord or Master, nor couertly thereby suggest, or informe any thing wherewith the good opinion of himselfe may afterwards be hazarded, or by the grant or assent of his Lord therunto giuen, there may iust cause accrue whereby thereafter a great deale lesse hee may deserue to bee trusted.

In these particularities haue I at last concluded and brought to end the sum of all my former trauell. The Secretorie is now accomplished, and by all respects, circumstances, and inducements that may be, confirmed both in person and office: much haue I to require of these general perusers hereof, that I be not any wakes therein mistaken: for that passing immediately to the publike notice of all, there is no doubt but the very particularities thereof, shall spéedily bee therewith censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise misdéeme thereof then what in equall truth may be vnto them tendered, nor that the wise and discréetly minded will haue other conceit of mee, then as my weake abilitie sought herein at their hands to haue at the first deserued.

Touching any others lesse able to speake or giue sentence in the cause, as my will and desire is, fauourably to be regarded of the whole in generall, so if any one more of selfe-liking then of Skill, will either carpe at, or peremptorilie reiect the labour by mee vndertaken, let him first consider with himselfe, how much easier it is to find fault with a thing by another alreadie finished and done, then for himselfe by priuate endeuour to accomplish the like: so shall hee finde, that men all times see not in all things at once: and in proofe hereof become assured that hee, as I shall soner in the performance of any labour,

make

make our selues obiects of euery common opinion, then with such account to deliuer our trauels, as that we may stand ascertained of their owne deserts, that they may be pleasing to all men.

And forasmuch as it resteth yet a thing doubtful, how wel or euill, till the perusing this slender trifle of mine may of all sorts be measured, I will in the meane time (as many others before me haue done) affie my selfe in the hope and expectation of the best: Glad if in the conueiance hereof, there may by my willing endeuour, arise any pleasure or profite to any, which being the intention of me only desired, I passe forth this (as the residue) of the best and aptest fauourers thereof, to be entertained.

A.D.

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